THE UNIVERSAL LAW
OR
THE FUNCTION
OF
NATURAL FORMS

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THE

UNIVERSAL LAW

OR THE

FUNCTION

OF

NATURAL FORMS

Function is the most simple, natural and consistent means of receiving and expressing life.

"How knoweth this man letters, having never learned?"

BY

WALTER SCOTT HALL.

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DEDICATION.

The dedication of this work to my friends is made with feelings of the deepest gratitude for the part which they have played in its construction. The assistance rendered by their respective genii has been indispensable. Friendship is an inspiration which follows the mutual demonstration of the same principles. Jesus said, "Ye are my friends if ye keep my commandments."

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Yours Truly

Walter Scott Hall

PREFACE

This book is composed of paragraphs adapted to almost any of the subjects treated. Their natural relation and position therefore depend upon the emphasis of some particular word. Discovery of the word emphasized is the key to the understanding of the subject.

Nature adopts the same methed in the construction of all her forms as they become evolved, organized or functional, that is, each form contains a key which, if understood and rightly used, will unlock the mysteries of its spiritual life.

The general function of a physical organ can never be deduced from a mechanical inspection of its structural arrangement, no matter how complete, even to its most hidden and minute features, that arrangement may be. This is owing to the darkness occasioned by the mechanical isolation of component parts. These parts, bound naturally in the closest relationship and by the strongest ties, cannot be illuminated and understood unless each connecting link is revealed and its office externalized.

The strongest forces of nature are not apparent and therefore defy comprehension by the lower or less evolved order. The stronger forces defy inspection because mechanical structure is in inverse proportion to individual organization. As the baser qualities of unity and organization become apparent, mechanical structure takes the place of plasticity and simplicity.

The same law applies to an understanding of written history. The more interesting and instructive a truthfully

written history, the greater the difficulty in comprehending it, because the attention is absorbed in the personal lives of its characters, rather than in the true purpose inspiring these enactors of the universal drama or in the desire to discover the real power behind apparent thrones.

Emerson asserts that a true literature will do no more than record necessary laws. This is true, but the manner of presentation is a matter of taste or individual development. It is fortunate, however, that according as a natural law is thoroughly understood, the right manner of its presentation appears the same to everyone.

No one would criticise a system of mathematics because he could not understand it from a superficial reading. Yet the unreflecting mind resents every intimation that a system of life lies beyond the scope of its comprehension.

Concentration is a system of living which has been taught for ages, inconceivably longer than any other form of religion. Its practice results in a consistent mental attitude. This does not prove that concentration itself is a mental attitude, notwithstanding the common supposition to that effect. Concentration is usually confused with focalization, which is purely mental in character.

Only through the practice of concentration can the mind be held under perfect control and the heart rendered sufficiently sensitive to become inspired with the functional impulse. The functional impulse is the divinely inspired expression of love in the direction and through the instrument best adapted to serve the purposes of the Most High.

When a person asserts that a simple presentation of a natural law is not clear, he defines the degree of his own understanding. To be more charitable, it is an indication that he is not ready to enjoy the advantages that follow the

acoeptance of the principle. Contempt for that which is beyond the understanding calls forth only pity from those who really comprehend.

A criticism upon some of the following pages is so characteristic of an intellectual conception of truth that it is herewith presented. The critic said: "The book is composed of words whose arrangement indicates impossible conclusions or the reverse of what is natural or true." Thus does the mind disclose its impotence in matters where the heart is involved, and show its inconsistency in questions that can be proven only by personal demonstration.

The members of the Universal Truths Association deserve special mention for their fidelity and perseverance in attempting to demonstrate these principles. For years they have supportsd regular Sunday meetings both in the East and West, where these principles have been enunciated and freely discussed by the public.

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PART FIRST

ESSENTIALS

AXIOM 1.

The spirit of perfect function, whether related to mental faculties or physical organs, consists of the implicit and unquestioning obedience of these faculties or organs to the Divine impulse within. In all questions of vital importance, this inner impulse meets so perfect an external response as to be transcendent in consistency and correspondence.

Perfect function is revealed in the quality of exterior response, and in the radiation of life force. Appreciation is a token of response, and is shown in the power to recognize natural values. The sense of time arises from appreciation of form at the expense of appreciation of spirit.

Impression is the reverse of expression, and therefore an inverse or special function. Natural impressions inspire function, responsibility, originality, invention and interest, while unnatural impressions cause a sense of evil, and an unnecessary submission to adverse conditions.

The small function, of apparently little importance when considered separately, is the most common and constant in operation. The death of these small functions is of little importance, since they are easily replaced owing to the simplicity of their work and organization.

Small functions are expedient qualities used to supplement natural function when partial or defective.

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Corollary 2.

The law consists of function, or feeling and its perfect reflection. "Love is the fulfilling of the law"; but function is not only the fulfilling of the law, but includes the union of love with wisdom.

When the functional impulse is obeyed it will prove to be the wisest expression of love. Pure feelings unconsciously take into consideration all the circumstances and environments that govern expression.

Failure to function results in the yielding to false impressions that are confused with pure feelings. False impressions create issues through which the life forces ebb away.

Concentration locates the issue of life by discovering that to satisfy it is the greatest necessity of life.

Focalization specializes function by confining the attention upon the issue with increased resolution until the emphasis is great enough to cause reflection.

Reflection allows the difference between pure feelings and false impressions to become self-evident. By allowing pure feelings to reflect themselves upon an unbiased mind, natural and right conclusions are always recognized, and determination then supplies the essential needed to restore more perfect function.

Failure to concentrate or locate the vital issue creates the necessity for increased focalizing power as well as increased emphasis of the vital issue. Emphasis and repetition are interchangeable terms. The emphasis of a particular form beyond a suitable degree is fabulous and unnatural.

Failure to focalize leads to distraction and increases the number of important issues, when confusion follows as to which issue is the most vital. Failure to focalize necessi-

tates the practice of virtue. Virtue consists in turning the attention away from all forms of excitement and depression whenever doubt arises as to the genuineness of the functional impulse.

Failure to practice virtue, or the yielding to impressions of adversity, or submission to the sense of complacency, necessitates a sentimental attitude. Sentiment (while in doubt regarding the functional impulse) turns the attention toward the possibilities of good, voluntarily disregarding the apparently adverse so long as it affects the individual only: but if it reaches the stage of criminal imposition, self-preservation becomes legitimate.

Failure to recognize the necessity of maintaining a sentimental attitude is a form of insensibility demanding an emphasis of natural impressions. Natural impressions are gained through obedience to general laws and principles, and also through the absolute necessity that all sense impressions should be natural. The evidences of this great need are presented by Nature in an increasingly exaggerated (fabulous) manner until finally an impression is made that cannot be rejected even by the most complacent or insensible.

Basic Terms 3.

Function is a force whose manifestation changes according to fixed law. When general function is avoided, the pressure necessitated upon special function becomes so great that eventually it must be abandoned as inconsistent.

The pressure to which special function is subjected would appear evil were it not that this seemingly undue pressure acts as an incentive to function or as a stimulant

to sensibility.

An explanation of the higher or interior law is essential to an understanding of the law governing externals, yet this explanation is only possible of comprehension when made by the use of terms familiar to the external consciousness.

The basis of involved function consists of simple terms or definite natural units of calculation. As the whole function cannot be comprehended directly, it is necessary to understand each term of the group or series representing it.

A basic term is a unity of points supporting or indicating an established fact. Since there is but one primal or simple fact, law is the natural order of the particulars of that fact. As the particulars of law grow definite and prove themselves to be naturally related to a common purpose, they become basic terms of the law in proportion as they establish the purpose of its existence.

It is possible to be insensible to established facts, though the evidence of their existence is very patent to awakened minds. It is impossible to make a definite statement regarding any one fact without depending upon what appears to the unawakened mind to be an undemonstrable theory.

Knowledge, to be above contradiction, must either be confined to an orderly arrangement of undeniable facts, or deal with facts requiring superior faculties to comprehend them. Superior faculties are necessary on a plane of extraordinary magnitude where points far distant are conceived as having natural relationships.

A basic term is a material demonstration of a spiritual fact which, when recognized, defies contradiction or denial. The path indicated by function is the true way, because it deals with those important basic terms which support fundamental principles. On fundamental principles rest all

vital issues.

From an inverted point of view, the path indicated by function appears selfish, but those who follow it imagine themselves to be facing voluntary adversity. Soon or later all will be forced to function,—when every other way leading to the demonstration of truth has been proven false. "Her ways are ways of pleasantness, and all her paths are peace."

General laws are based upon definite facts or basic terms which inspire function when recognized. There is a natural correspondence between the impulse within to function and the force of general laws without.

Discovery of an interior principle attracts its corresponding form. According as the outward form corresponds naturally to the inward principle, the qualities of the form become the basic terms of the principle.

The power to separate form from spirit is a transcendent function resulting from the habit of function in small particulars. These smaller particulars are the basic terms of great particulars. Trifling failures, when noticed, aggregate themselves into discouragement so great as to produce distress or despair. Mere forms of basic terms cause false impressions which cannot be dissipated until taken in detail.

Basic terms are the real and truthful points of natural relationship, distinguished from complexity of forms only by superior states of consciousness. Sensibility, sight and thought are the reflections of the emotions or actions of the self or sponsor. It is necessary that force be conserved and directed aright in order that the various qualities of feeling may reflect themselves consistently and thereby increase the sensibilities necessary for the recognition of basic terms.

A basic term is an essential quality of a comprehensive

principle. When from any cause a basic term is dormant or inactive, its service becomes essential to success in the demonstration of a proposition. A proposition becomes a basic term when, through construction, its form is sufficiently definite to appear as an evidence, example or application of the principle of its being.

A difficulty or issue arises from the failure of a basic term to support a necessary proposition, sentiment or virtue. The solution of a difficulty lies in supplying the essential term, which is the definite external form of an essential principle.

Function gives the impulse, and resolution the power by which it is expressed.

A basic term is the definite degree or unfoldment of a particular quality. One definition of a basic term seems to conflict with another because qualities manifesting under various conditions are subject to change of appearance, and the power to discriminate between the real and the apparent is confused or lost.

A basic term always remains the same in its relation to the principle acting as a support, but changes in form and name according as the relationship is appreciated or disregarded.

Basic terms are the natural units of calculation, and through their relationship systems are founded and forms constructed. The exception to this rule is when a fact is used in supporting a false conclusion. Basic terms support natural conclusions, sanction Divine nature, and are evidence of the eternal order of things.

The comprehension of basic terms is the most fundamental faculty of the mind. By this faculty the mind is related to nature, their operations being identical.

This being the case, that which is apparently impossible may be accomplished with ease by comprehension of the law

of analogy, though the methods of accomplishment are concealed from the presumptuous or those who fail in the realization of fundamental principles.

To supply the basic term or form of an essential principle, unless by so doing function, increased resolution and action result, defeats the basic term and destroys its existence through artifice, false assumption and inconsistency. Thus it becomes necessary that numbers of basic terms (related to a lower order) fill the place of the original term.

Basic terms are confounded with each other when confusion of mind prevents the correct relation of numbers (series) to their original unity.

The principle inherent in basic terms is evident in each particular basic term; but before the principle can be fully recognized, it is necessary that the basic terms be comprehended in the aggregate as a series or unity.

Basic terms are necessarily linked together, but natural conclusions cannot be deduced from them without the understanding of a perfect system of evidence. System consists of an arrangement of details suited to disclose the necessity of certain principles.

At times there is a perfect uniformity between the terms supporting a particular principle; while again the similarity extends only to particular qualities. When similarity is confined to particular qualities, it is impossible to recognize the basic terms until the qualities which they appear to conceal are appreciated.

Solve the greatest difficulty first, and the solution of all other difficulties will be comparatively easy; for, being subordinate, they can be readily solved by an application of the same principle.

When the attention is not first focused upon the greatest

necessity, the vital issue is broken up into minor issues which, on account of their number, become complicated and attract irrelevant particulars.

Every trifling occurrence of life becomes of great importance when related to the vital issue; minor issues develop into those vital in character, throwing a flood of light upon every point in life that is essential to well-being.

The individual is related to a higher plane of consciousness and brought into communication with God and His messengers through discovery of the vital issue of his life or the basic terms which support it.

Through realization of the basic terms which support our relation with higher orders, all events of life are easily understood and resolved into a unit environment or universe whose component parts are naturally related.

Clearness of perception or recognition of the basic terms of vital issues is not gained by theorizing, or by any purely abstract, intellectual or imaginative process. All systems of philosophy fail, in that they deal with theory at the expense of reality.

A basic term is the definite product of a particular conception. Conception, unless accompanied by demonstration, is valueless because without form and void of orderly appearance. Basic terms form the groundwork supporting the self, and must be recognized before the self can be properly understood.

Basic terms are facts of great value which are overlooked through disorderly habits in occupying the time and attention. A disorderly mind surrenders the attention to facts of apparent interest but of little real value.

A form that creates a natural impression inspires consistent action and encourages function; but when the impression is

unnatural, the tendency is to invert force, pervert natural expression, and render base that which should be the support of a superior expression.

Spiritual impressions increase sympathy and the feeling of equality. They inspire function, but sense impressions, unless related to spirit, tend toward inversions and recognition of the merely base.

A base motive is the effect of a false impression, and when carried into action brings about such consequences that the person concerned is unwilling to acknowledge that the base motive originated with him. Base motives arise from impressions of external forms and from the superficial appearances and baser qualities of established facts regardless of what they support or indicate.

Interest in basic terms is necessary in order that the principle embodied may be realized. Function brings into use the right sentiment as it emanates from within, causing the recognition of its external correspondence or basic term, not as an impression, but as proof of the consistency of function.

By reducing life to a minimum of real needs, an opportunity is afforded to become familiar with its stern realities and basic terms, and the recognition of the vital issue, being the greatest necessity, will disclose a power of delightful determination inspired in order that we may rise superior to the limitation of the adverse.

The personal consciousness, in proportion as it submits to the impression of position of particular forms, fears to function, recognizing that its own position is correspondingly eccentric and unnatural. Self-denial culminates in entire eradication of the idea of self or position when either conflicts with function.

Concentration is the centering of the attention absolutely within;—the simplest means of accomplishing the denial of position or self. Focalization centers the attention absolutely upon a point without, denying the presence of all else which would attract it.

The same end is facilitated by imitating the processes of any natural system, as in focalizing upon an important issue. Through imitation of the properties of a form, system or series of forms, their essence can be embodied or incorporated within the self, while the adverse power is denied or eliminated.

As a means to facilitate natural expression and avoid the unnatural or adverse, it is necessary to confine the attention alternately to organic action and mechanical structure, the one being a reciprocal or correspondent of the other.

Spirit, or the substance of power, takes a natural form when it desires expression. Natural forms (taken into consideration as a whole) form a system of basic terms supporting and involving spirit. The more definite and particular the expression, the more material and concrete the form.

The essence of a form relates it naturally to its source or origin. Essence is as substantial as concretion, but, being more involved, appears indefinite, vague and without power to command or express itself. Until a concrete form is naturally related to its source in the mind of the observer, its essence has failed of incorporation, and consequently his view must be eccentric, serious and adverse to the truth of its existence.

Adversity limits the attention to mere forms, creating a disregard of the purpose for which they exist, and an oblivion of their natural relations. Natural relationship includes the natural correspondence existing between form

and spirit. By this relationship the economy of Nature is maintained.

Adversity is the result of an inverted or unnatural view of life, and results from limitation of the vision to base qualities regardless of their power of transmutation to ultimate good.

Resistance is necessary in order that corresponding poles may have a basis of reaction. Dark color, by its contrast to the light, forms a resistance to the sight whereby is laid a shade or groundwork for the appreciation of color. In the same way evil is the base upon which the possibility of good is established.

A fundamental proposition is one that is commonly used in proving other propositions, and becomes a fundamental principle according as its truth is realized. A fundamental principle is the statement of a particular fact, the truth of which has been established by indisputable evidence.

Fundamental principles are so self-evident and apparently so simple that the presumptuous assume an understanding of them, thereby failing to realize their power.

Realization of a fundamental principle is attained through recognition of the basic terms upon which it is established. Before it is possible to realize the power of a particular subject, its basic terms must be recognized and the means by which it is supported understood.

When the evidences or basic terms of a fundamental principle are once established, their constant reiteration or emphasis for purposes of proof becomes unnecessary, and the confirmation of truth less tedious.

All difficulties arise from an assumption of familiarity with fundamental principles, and from the failure to recognize that it is necessary to prove a particular proposition

before employing it in the demonstration of another proposition.

A theorem or corollary does not become a principle until its truth has been fully demonstrated; and to employ either as if they were established principles gives rise to vague speculation and serious or unnatural deductions.

When theory is applied to the solution of the practical questions of life, the underlying principle, not having been demonstrated, is apt to be incorrectly applied, and so fails to produce the desired result. The outcome is disappointment and adversity.

The proud will not voluntarily condescend to become familiar with fundamental principles, and therefore fail to appreciate either the great power of these principles or the secret of their successful application. They therefore are forced by necessity to rely upon undemonstrable theory.

A truth is the real motive governing an action, and is interior so long as it remains subjective or beyond the scope of the outward or mental comprehension. An expressed motive takes definite form and becomes objective when it is recognized.

Exterior form corresponds to the interior motive or principle it embodies. This principle has essential qualities of importance, which to the natural mind do not appear as qualities for spiritual development, but as motives of personal action.

An exterior form is the correspondent or expression of an interior motive, and also the basic term of a greater principle of which motive is merely one quality. The mind or motive quality is the instrument of quality or spirit; while the body becomes the natural expression and instrument of

both spirit and mind.

Qualities become essential as they develop in importance by the refinement of their organization, or by the failure of their demonstration. In the latter case, the necessity of their presence for all-round development or organization creates a vacuum which attracts them to their specific places.

In fractions, the common denominator is the real base or natural unit of calculation. The value and relationship of particular fractions can be computed after discovery of the fractional unit or basic term of their common series.

A visible means of support is composed of a series of basic terms naturally related. Sophistry, theory and all forms of inversion wrest these systems from their original and legitimate purpose, and use them as a base for false and unnatural conclusions.

The real motive inspiring sophistry, prejudice and pride is a secret hope that by satisfying minor issues or desires the necessity of confining the attention to vital issues or important questions may be evaded. The importance of these questions is not always apparent until made so by the neglect of vital issues.

A principle is composed of countless influences or applications of power, which originate as impressions, thoughts and ideas. These develop into sentiments, motives and virtues, till finally through demonstration they become objective and take on the definite form of basic terms or become units of power.

Function brings into practical application the right impulse or sentiment as it emanates from within and meets its correspondent reflection or array of basic terms without, not as impression but as proof of the consistency of func-

tion.

Function centers the emotions in the person and limits them to impulses from the sacred crisis or domain of integrity. This brings success to all noble undertakings, but more necessary than immediate success is the right direction of purpose as indicated by function. The right direction brings ultimate success through consistent use of present opportunities.

When the impulse to function fails of expression it becomes the issue of an essential principle; while, on the other hand, if the impulse be expressed, its demonstration proves to be an external basic term which supports and proves the consistency of the principle.

Failure to demonstrate the functional impulse necessitates greater and more definite emphasis or manifestation of its external form, until at last bondage to the form will not permit the attention to escape its confines.

It is impossible to recognize the real character of an issue until its basic terms have been segregated, properly associated and naturally related in the mind. Failure to realize the value of a basic term causes its depreciation and neglect, resulting in the failure of that term to support the vital issue. The consequence is that there is no inspiration to function.

When ideals are rendered practical by personal demonstration, basic terms become more and more apparent, difficulties lose their personal character, and the power of inspiration is the final result.

The spirit or principle inherent in basic terms is evident in each particular term:—but before the principle can be fully recognized, it is necessary that terms be comprehended in the aggregate as a series or part of a system.

When the attention is permitted to wander away from important issues or essentials, it is necessary that the series or group of terms supporting the issue be discovered. In such cases each term becomes an essential until its value is recognized.

Form is the best means of expressing unity and, when organized, becomes a natural unit or term of universal unity. A basic term is the form, expression or demonstration of a universal principle; though the principle itself may be a transcendent function or of such a character as to preclude the emphasis necessary to make it appear real to an undeveloped mind.

Soil is the base element from which superior qualities spring and upon which they depend for their maintenance and support. Function extracts superior qualities from degraded conditions for the benefit of both soil and fruit.

The more natural a unit the more willing is it to be inspired by that which is seemingly inferior; but it is able to distinguish between the form of a basic term and the motive inspiring it. The motive of a basic term always proves superior when understood.

Artifice emphasizes one term at the expense of another, thereby producing fabulous results which fail to prove satisfactory when seriously relied upon. The essential particulars of a fable are basic terms of its moral. It is the moral and not the form of a fable that is reliable.

A visible means of support is composed of a system of basic terms which have been carried to a plane of definite conditions where the vital issue is symbolized in such external proportions that the essential of life becomes self-evident.

That the basic terms of life are the most important of its

definite conditions cannot be ignored and, if evaded, their importance will assume such fabulous proportions that the mind cannot escape the adverse impressions of their forms.

The greatest necessity of organization is perfect understanding between the constituents composing the order, and a knowledge of the relation binding them to each other and to the central principle for the evolving, expositing or demonstrating of which the order exists.

Mastery—the conception of function and the law of correspondence—is within the domain of organization, and consequently dependent upon the understanding of the basic terms involved.

True inspiration, or the understanding of transcendent function, is only possible through perfect familiarity with the natural terms supporting and leading up to it. The moral of a fable may be one of the basic terms of a transcendent function.

Transcendent functions appear paradoxical because the evidence of their existence must be more or less fabulous in character in order that the attention of the insensible and complacent may be aroused to the essential of issues.

Nature emphasizes the baser qualities of her forms and carries her external correspondences to such fabulous proportions that her methods are unmistakable. Every phenomenon of nature is explained by her systematic arrangement of basic terms.

Her terms (elements or conditions) and their relationships are natural, universal and absolute except in form. Failure to recognize the natural relationship of terms causes their meaning to be confused in the mind.

II.

ADVERSITY 4.

Adversity is the realization of limitation, the recognition that conceptions of truth are but partial, dealing more or less extensively with base elements. No lie can equal in enormity a partial truth.

Limitation is the foundation of defined conditions, as it is also the basis of integrity, law and order. All forms depend upon material or basic elements, yet these, save in the beginning, are by no means the most important elements of form. Limitation, being the base or support of the universe, prevents intemperance and dissipation.

Confinement of the attention to evil or adverse conditions deprives the soul of the advantages necessary for life, the preservation of the personal self and the attainment of equilibrium or happiness.

When obstacles to life and happiness exist, and neither the cause of nor remedy for their existence can be discovered, the adverse influence exerted by them is greatly increased on account of the attention being involuntarily confined to their baser elements.

The greater these obstacles, the greater also would be the benefit derived were the will sufficiently powerful to learn the lesson conveyed while ignoring seemingly adverse aspects. Every soul has liberty to choose its course:—whether it will rise superior to personal or universal evil, or allow itself to be submerged by adverse power.

Antagonistic force appears adverse, and cannot be employed to advantage except in conjunction with its converse.

It then becomes the means of maintaining equilibrium. Men are free-will agents in that they have power to decide which policy in regard to the law they will adopt.

Through resistance to the law, man suffers adversity to the extent of his endurance. Through co-operation with the law, he gains power to resist the adversary within, and the consistency of his subjective life will then be proven by a correspondingly happy environment. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

When the attention is thus involuntarily confined, the mind becomes insensible as to wherein it is protected from the consequences of its own depravity. It is blinded to the fact that all limitations are really imposed by the higher self for the purpose of limiting the possibility of inconsistent conduct which would react by disintegrating the integrity.

Character is determined by an analysis of the methods employed to sustain life, and an understanding of the means by which the integrity is established. The means of diversion, when intemperate or extravagant, lead to a plane of adversity where the difference between real and imaginary power is self-evident.

The absence of qualities essential both to the establishment of integrity and to the appreciation of success creates an issue which, if ignored, leads to adversity. Vanity and complacency are wantonly blind to these issues, leading to such intemperance that the possibility of recovering the spiritual sight is destroyed.

Vanity is occasioned by the temporary success of an unnatural purpose. Such success is possible through evasion of responsibility and the escape, for a time, from the legiti-

mate consequences of personal conduct.

Vanity is an assumption that knowledge is possible without personal demonstration or without the full serving of apprenticeship in the application of knowledge. Apprenticeship is indicated by the possession of reliable data, and the power to recognize the tokens of intrinsic value. It is also indicated by familiarity with the basic terms leading to mastery of the mysteries.

Few people can meet prosperity without becoming vain and intemperate. In consequence, they are unable to appreciate great joy and happiness through lack of contrast or balance. The sunshine is more fully appreciated when contrasted with cloud and shadow.

Harmony results from natural relations that are maintained through eternal vigilance. When the necessity for eternal vigilance seems to have disappeared, it is an indication that sentiment and complacency have grown overripe and turned to vanity.

Through ignoring vital issues and remaining blind to the real position of things personal and universal, vanity leads straightway to a pit of adversity where it is possible to see naught beyond the limitation of a self-imposed destiny.

When under the ban of adversity, one is compelled to a realization of his true position because deprived of the props upon which he has been accustomed to lean. He learns that his weakness is in the focal point of his vanity, and finally discovers the advantages of humility.

Through humility, the eyes are opened and the attention voluntarily turned toward the source of real strength. The source of real strength is the heart within,—which is the focal point of spiritual inspiration,—and not the mind, which is merely its instrument. To listen to any voice that

contradicts or opposes the decision of the heart causes false impressions and leads to vanity or adversity.

The lack of power to discover heaven and harmony without creates the need that it be realized within. If this inner consciousness fails, some form of eccentricity, inversion or depravity is indicated. An inverted mind is not responsive to true inspiration, but holds environment responsible for its own adversities and shortcomings.

When the comprehension of the possibilities of the within is greatly limited, the realization of adversity, to the exclusion of all else in the environment, indicates an extreme development of the adverse or base element in the inner mentality. A preponderance of base elements or brutal faculties causes insensibility to the compensating spiritual good.

The external or mental conviction of a fact, when arrived at without a realization that its mission is merely to prove the consistency of the inner conviction of right, is an unnatural impression and gives adverse conditions the appearance of evil.

The assumption that it is possible to realize the truth of a fact, until it is personally demonstrated as proof of the consistency of the functional impulse, leads to vanity and intemperance.

Intemperance blinds the sensibilities, hardens the heart and insulates it from the source of its existence, which is the heart of the spiritual being. Thus it becomes unnatural or irrelevant to nature, and the disparity between its natural state and that which it has become through self-degradation is mirrored to it by adversity corresponding to the degree of its blindness.

Failure to confine the attention to issues necessitates their

re-solution into basic terms of a lower plane. The service of apprenticeship should be voluntary in character, but it is thus degraded into involuntary or extorted servitude.

Servitude destroys the freedom of the understanding to choose between conditions suited to its support, or to select those basic terms most necessary for the solution of its problems, and is forced to serious effort demanding a corresponding stimulant by which to feed the personal consciousness.

When the personal consciousness of the intemperate is robbed of all its vanity, but little incentive remains for functional impulse, love or noble conduct.

When hypercritical, revengeful or violent feelings are harbored, they create the consciousness of personal motives, preponderant elements or intemperate qualities, which, if acted upon, lead to adversity.

Long continued submission to adversity depresses the spirits to such a degree that unless the one concerned can be conscious of a personal motive, and recognize that returns for his actions will be immediate and confined almost exclusively to himself, he can discover no adequate incentive for personal action short of direst necessity.

Adversity is the best cure for vanity, since it compels one to see wherein he has failed in the personal demonstration of the purpose he serves. "Hell is paved with good intentions," which, if personally demonstrated, would have disclosed their true character and been found unworthy of the heart's devotion.

Success is founded upon a chain of circumstances or basic terms whose unity or integrity is established through the reliability of each part composing it. A chain is no stronger than its weakest link or vital issue.

Before one is in a position to extend just criticism, he must see the truth lying back of the failure which inspires criticism. He will then seek to assist according as the purpose served is a worthy one.

Any attempt to serve a worthy cause except with the whole heart is unfortunate and misplaced. Misfortune follows the service of any great purpose except the heart be fully involved. In proportion as service is half-hearted, the recognition of failure to support or carry out any cause is followed by the sense of adversity. Depression of the spirits discourages the perseverance necessary to bring success.

Base faculties are the particulars upon which service depends for its usefulness and for its natural relation to that which it supports. Its progress is superior to the limitations of the lower, yet is dependent upon it for the material from which the forms of its essentials are constructed.

The real value of a base or negative quality can never be proven until it becomes an issue, when its essential character becomes evident. When a basic term supports that which is noble, refined and superior, the knowledge it requires concerning any essential quality becomes self-evident, or gained without effort.

It is proper to look at the adverse for the purpose of self-preservation, the realization of vital issues and the establishment of natural relations, also, in order that good security for the investment of great values may be discovered, and the support of a worthy purpose maintained.

Honest skepticism is a legitimate exercise of the critical faculties so long as they are a support necessary to the understanding. Wanton exercise of the critical nature is an indulgence of the brutal instincts that inverts the judgment, creates prejudice and betrays the better feelings.

When argument becomes ill-natured or serious, the fault must be mutual, since neither party is able to see the issue or to make a compromise upon the common ground supporting the default.

When power is understood, it never appears adverse. The impotence of adversity or personal evil may be discovered by non-resistance. Non-resistance permits inevitable evil to do its worst regardless of consequences.

Impersonal evil is a crime, and voluntary submission to it indicates a willingness to share in the responsibility of crime. The advantage gained through non-resistance of evil is derived from facing the consequences of personal conduct.

Inevitable evil can have no real sting, no matter how terrible its appearance, when the true reason of its existence is once recognized. Inevitable evil is the consequence of personal conduct buried so deep in a forgotten past as to have been eliminated from the present external consciousness.

Submission to criminal imposition causes the surrender of personal responsibilities; consequently, advantages necessary for the support of life are forfeited and involuntary adversity results. Indulgence or injustice is the consequence of criminal imposition.

Through criminal imposition upon others, one obtains privileges to which he is not entitled and is therefore driven to dissipation or miserly conduct. Illegitimate privileges may also arise from the assumption of the responsibilities of others.

Advantage is gained through self-denial and suffering; but there is a limit to this advantage, for nature cannot pass the critical line of her integrity without losing the equilib-

rium which, if lost, ends in disaster. Extreme suffering has power to blunt even the coarsest sensibilities of men.

There is virtue in the criticism of the strong:—it forms a background for resistance, stimulates to greater effort, and strengthens the conviction of right.

To trust the strong is to recognize the truth that is in them, and stimulate them in maintaining their integrity. To trust the weak is to place temptation before them greater than their power of resistance. Adversity results from surrender of the will to temptation, and from failure to express the will in matters of function.

The weak are discouraged by unfriendly criticism, and, when disillusioned of their vanity, the indifference resulting from lack of personal motive is fatal to growth.

The individual will is the means by which function is expressed, and happiness, the result of function, is the foundation on which greater will is established. But to substitute the means for the end is an inversion that renders adversity most emphatic. Submitting the attention to adverse influence blinds the sight to the ultimate good.

A base reflection is the recognition of the adverse element in the presentation of a truth, contrary to the design or intention of the person presenting it. It is therefore negative or false. Adversity is a base reflection of that which is necessary and intended as a protection of truth from perversion.

Any conclusions regarding adversity can be but partially true, because the adverse is the negative or insulated side of a condition too greatly involved to be grasped by the comprehension. Fundamental disturbances alone are worthy of consideration, and they arise from the submission to external or superficial appearances and the constant irritation of false impressions.

In order to arouse an appreciation of a principle, repetition of its applications, forms or fables is necessary; and to the base this appears as an intentional reflection upon their sensibility.

The will and understanding are so developed through an apprenticeship to the basic terms of nature that the undesirable qualities of adversity are lost in the ocean of general necessity and converted there into the means of gaining more abundant life.

The will is aroused through daring to obey the functional impulse, even though all the evidences of why it should be obeyed be not definitely presented to the consciousness.

Power is gained through the voluntary facing of adversity because one is placed in a more consistent position by facing the consequence of previous wrong actions.

Failure of apprenticeship leads to dissolution as a result of general indifference, or to the necessity of intemperance in order that sufficient incentive for personal action may be produced.

The functional impulse is the inspiration of a natural or unforced change in the environment. This law being reciprocal, the reverse also is true, that a natural change in the environment is an inspiration to function.

An inspiration or functional impulse must be voluntary and within the domain of the consciousness, and not of the imagination, and must be based upon the presence of both a preponderant and a residual element in that domain.

As these elements are a reflex of nature, their arrangement in the consciousness must be orderly so that they may be reflected in the outward environment in the form of law, reason and common sense.

The intuitive, free or voluntary impulse will ultimately

be proven consistent by the functional character of its expression. Failure to obey this impulse arises from the specialization of some faculty to such an extent that it dominates the common sense or renders the reason biased.

A dominant special sense confuses a voluntary impulse with an involuntary impression and necessitates the learning of lessons through involuntary or adverse experiences. The individual best fitted to conform to adverse conditions survives them through becoming plastic, self-reliant and synthetic in type.

It is possible for an individual to overcome the adverse conditions relating to himself providing the opportunity to do so is seized when presented. But these opportunities are not recognized by the individual as belonging or relating to himself, because they take on the general appearance or character of the adversity which afflicts the masses.

One who is not inspired with noble impulses toward others is blind to suitable opportunities of overcoming his own personal issues.

Voluntary conformity to the adverse arouses courage, causing the seizure of opportunities while they are still valuable. Adversity may be avoided by fulfilling opportunities before delay has rendered involuntary action necessary.

An excess of caution in questioning the reasonableness of functional impulse is an intemperate or inconsistent form of self-respect and the result of undue specialization of some faculty that dominates the common sense and destroys the sensibility.

Consistent self-reliance and self-respect arouse the sentiments to action and through their expression new faculties are brought into existence. The lack of consistent self-

respect causes the fear of adversity, while undue self-respect along some particular line causes intemperance and vanity.

When self-respect becomes intemperate along any line, it develops into self-pity and self-indulgence, so that the excess of caution for the self destroys courage and the will to seize necessary opportunities.

Through lack of self-respect, the sentiments remain dormant and will not be awakened by any appeal made to them until this dormant condition takes some form of adversity so severe as to impress the unfortunate victim with the sense of the injustice of life. He then becomes roused and finds it impossible to be guilty of inaction unless he would discard his only means of salvation.

The courage to function or seize valuable opportunities when presented creates an interest that absorbs the consciousness of time and removes the fear of adversity.

Courage increases so long as the will remains free to adopt means best suited to the exercise of its faculties. Distress results from the urgency of involuntary action and the loss of opportunities not appreciated until too late. They may be regained only through the voluntary facing of adversity.

Upon the stern realities of life are premised natural conclusions and the natural relationship of things. Fear to confront the stern realities of life, when honor and noble impulse dictate, limits the intelligence by destroying the sensibilities.

A master is one who can overcome the most adverse conditions through a perfect understanding of the law. Before it is possible for the pupil to draw natural conclusions, it is necessary that the master compromise by the unfolding of transcendent functions. That transcendent functions may

be understood necessitates either personal demonstration of principles, the possession of transcendent faculties or membership of natural organization.

The effort to present a transcendent function or arouse appreciation of a grand principle springs from failure to recognize natural relations. To the base minded it appears as an insulting parade of personal superiority or an assumption of authority.

An assumption of authority, unless based upon absolute necessity, carries with it a responsibility which, if persisted in, leads to fatal adversity. It is the guise of obstinacy.

Adversity turns the attention forcibly toward either spirit or form, according as the nature is spiritual or material. The reaction from an adverse experience is easy if the understanding is capable of extracting its meaning. Lack of strength to digest an adverse experience creates an attractive power for further adversity until the will gains determination to maintain a sentimental attitude and confine the attention to important issues.

The greatest misfortune that can befall a person is the delusion that another can be responsible for his adversity, or that he can thrive upon the misfortunes of others. The converse of such an inversion is recognition of the debt owed others for the lessons learned by observing their difficulties. These he is able to regard from an impartial standpoint, and thus gain advantage otherwise impossible.

The value of adversity lies in the fact that through it is recognized the absolute necessity of maintaining the integrity. Integrity fills the same office in the moral economy as does the skin to the physical body or the bark to the tree.

Through adversity, the true value of appearances may be

discerned and the basic terms of nature discovered, so that faith and sympathy may be wisely invested.

The vicious undergo such degrees of adversity and anguish as few would care to experience. Yet great is their service to humanity in showing the results of folly and crime. Criminals look upon portions of the Universal Laws as matters of fact or experience common to all who are familiar with the realities of life.

Friendship is the power to recognize wherein the adversity of another is greater than that of the self. Adversity is a crucible in which love and friendship are purified by universal or impersonal trial.

When love and faith have once been invested, to look at the adverse, except as an issue of honor, is to destroy love and with it the hope of understanding the self. To consciously place temptation in the way of a friend is an evidence of inability to recognize the tokens of true friendship.

Adversity forces mutual friendship to disclose the principles governing the mind of each party. Strength is required to face the trials of adversity unprotected by some external advantage, for the recognition of one's weaknesses and issues causes fear. Fear is the lack of understanding as to the right way to turn for protection from oppression.

There is no depression or oppression whose effects are equal to the cruelty shown by the self to the self for unworthiness of purpose or failure of consistency in conduct. True friendship supplies a refuge for the one who labors under the misunderstandings of self, and preserves him from the consequent depression until he has grown strong enough to face his own responsibilities.

People desire earnestly to progress in love and wisdom, but, when placed in a position where their desires are about

to be realized, they fail to understand the rapidity of the change and therefore consider the position evil. It is through inconsistency in resisting that which they themselves have brought about that they are their own worst enemies.

We distrust all that resembles the coarser nature (preponderant elements) of the self. When a person concludes that there is no trustworthiness in the world it is a sign that he is holding a mirror up to his own short-comings and needs either protection from himself or subjection to a process of reformation.

It is impossible to confine the attention to any particular form without being more or less impressed by its peculiarities. Permitting the attention to be confined to adversity causes grief through blinding the sight to the converse or means of converting adversity into advantage. Great and repeated disappointments foster self-consciousness. The attention, being confined to the form of the self, is accordingly impressed adversely to the impulses of the spirit.

Grief is the impression of time, converting one moment into the consciousness of many moments, each one assuming more or less the value of its prototype. "Grief makes one hour ten."

All base or adverse reflections are reversed: the within or whole appears to be the without or partial, and that which is really the nearest appears to be the furthest away. Thus the critic condemns most severely the very conduct he would involuntarily adopt under similar circumstances.

The pain and humiliation of adversity arise from the involuntary character of apparent necessity, and the disparity existing between base reflections and natural conclusions.

Making a virtue of necessity goes unrewarded at the hands of the common law. For any attempt at reward there ex-

ists no provision in nature, because such provision would be adverse to volition, function and the spirit of the law. Adversity and necessity may be put to use, and the reward of delayed exercise of virtue be ultimately gained through plasticity.

Plasticity is one of the qualities of organization and also the power arising from judicious or voluntary conformation to adverse conditions. Plasticity in an organization facilitates the purpose of self-adjustment or conformation to a unit standard, thereby establishing the possibility of a common ground of understanding to which all the members may subscribe and which is the visible means of support to the body.

In a natural organization, the members first function individually, and this enables them to function collectively as a unit. The versatility (plasticity) of the various members permits them to assume temporarily the responsibilities of their fellow-members so long as by so doing the function of the general body is facilitated.

Organization gives sufficient opportunity and determination to the members of a body individually and collectively to enable them to reduce their common difficulties to simplicity and make them the means of strengthening the body. In this way adversity is put to good use in apparent defiance of common law.

The voluntary adaptation of the self to adverse conditions creates a plastic character so full of grace that nature holds herself responsible for one-sided or adverse force of circumstances and provides those elements necessary to complement the deficiency.

Indulgence always reacts in adversity. The self-indulgent are never willing to assume responsibility or exercise faith,

but demand to be shown the ultimate of every action before they are willing to make a beginning or take an initiative. This throws the responsibility upon the sponsor, and his betrayal is the certain consequence.

Nothing can induce the self-indulgent to advance in any sentimental direction without indulgence. The habit of indulging their associates creates the need of compensation in the form of increased self-indulgence.

The indulgence of the master subjects him to betrayal; he is forced as sponsor to face the consequences of neglected responsibilities on the part of his pupils and to make a compromise with their inversions to the limit of possibility if not to the verge of desperation. His reward lies in his willingness to face the consequences of his betrayals.

The self-indulgent will not function, nor will they take the initiative until a congestion of unused mental information has caused such a physical congestion in the functional organs that even the most self-indulgent cannot fail to see the necessity of action. Though voluntary, this action is then neutralized by futile effort in the wrong direction.

An accident is an accumulation of petty adverse forces which are not understood and whose manifestation will no longer be denied. Taken separately, as in function, these forces are easily overcome and disposed of, but when their accumulated power is focused upon the attention the impression made is too deep for analysis. The mind is unable to remain calm and consequently becomes the victim of false impressions.

CONSCIOUSNESS

III.

Conscience 5.

Conscience, or the higher consciousness, is the essence of power. It is the means by which the adverse is consistently overcome and integrity maintained regardless of the resistance of opposing forces.

There is no judge so searching as the conscience. We may deceive others for a time, but to deceive the self unknowingly is impossible.

Order is called heaven's first law because it is the first and eternally present factor in the inspiration of superior faculties as they awaken into spiritual consciousness.

The higher consciousness appears to rise superior to the law because it dispenses with such qualities as interfere with the service of vital issues.

The higher consciousness is indispensable to the observance of law in regulating the operations of lower consciousness; while the lower is indispensable to the higher because through its influence the integrity and consistency of the higher consciousness is maintained. The higher life is subject to the same laws that bind the lower, with this difference, that the higher dispenses with the formalities and external emphasis of essential qualities, in order that it may serve the spirit of essentials and thus gain still greater consistency. This is for the greatest good of both conditions.

A point has neither beginning nor ending except as the individual awakens to an appreciation of its relative value to himself and those with whom he is related by the eternal

fully.

The sense of spiritual consciousness can comprehend the true value of time and the natural order of principles and events, and is of greater value than the sense of personal consciousness or the consciousness of personal possession.

Eternal vigilance is the price of the conscious development of the higher life. Without it the spirit indulges in long-continued prosperity, becomes complacent, is identified with the personality and finally becomes wholly unconscious of its powers.

An ever present sound ceases to be heard, and an ever present feeling ceases to be felt or is lost to the consciousness; consciousness, therefore, is a concomitant of change or the feeling of contact between one state and another.

Consciousness is a response to the functional impulse in its resistance to preponderant elements, and is also a response to the feeling that obstacles interfere with an impending change in environment. This response arouses a feeling of contact between spheres.

Consciousness 6.

When a person unconsciously acts out the influence of a preponderant element, and faces the consequence of such action, he discovers a principle which becomes his guide when the same circumstances present themselves at a future time. His conduct will then be necessarily the same as formerly, but consciousness of the principle involved causes it to become a source of consistent power.

The consciousness is the origin of all thought and feeling. Follow up the thought or consciousness of pain to its origin, and the discovery will be made that primarily it is good,

that is, its mission is to indicate the presence of an issue or dissipation of life force, and to assist in its remedy. Thus, the seemingly adverse character of pain will disappear in proportion as it is analyzed and the cause of misunderstanding discovered.

"I" is the origin or center of consciousness and consequently the source of knowledge and power. As this power becomes manifest through expression it becomes the source of all real advantage. The thought or consciousness of the "I" becomes powerful when expressed with absolute freedom. The pure tone is essential to the free expression of this representative sound.

From the already existing demonstration of spirit in its instrument, the mind, and from the consequent consistent development of the understanding, spring greater possibilities of spiritual growth. Failure of development destroys not only the ability to recognize possibilities but the very belief in their existence.

Power to recognize consistency of sentiment inspires gratitude to the Divine power which bestowed it.

Consciousness is stimulated to its utmost through reliance upon the inner resources, for then the sentiments involved act with the greatest degree of consistency. The great always attain their eminence as a result of self-reliance and self-imposed effort. Whenever a definite need is felt or a definite object is desired it is always preferable to rely upon personal effort rather than upon the ability or good will of others.

Consciousness is the reaction of energy experienced from the realization of fundamental principles. A fundamental principle is an eternal fact whose elements are beyond comprehension, but the evidence of whose existence cannot be

evaded or denied without causing self-destruction.

Consciousness is like a liquid clear as crystal but saturated with a pure solution of material elements. Affinity for these elements is gained through impressions resulting from the environment in which the consciousness is placed. The preponderance of any particular element is occasioned by an impression that some particular form is of greater value than another.

Consciousness springs from the recognition of change,—notably of position. Position springs from a sense of possession, incorporation or organized interest. Interest in life is the result of love, but when limited to the love of the person or form it degenerates into disappointment and self-consciousness.

Consciousness is the incorporation within the person of the knowledge and understanding that result from love of the superior qualities of form.

Consciousness is increased by an understanding of the converse as well as the adverse application of rules. When we fail to see that a good rule works both ways it is because the correspondence is not realized. Thus a sin of omission is as criminal as a sin of commission, and although the penalty may be longer delayed, it is equally certain and severe.

The perfect fulfilment of a long cherished ambition produces fatal intoxication and encourages the presence of preponderant elements which produce the consciousness of personal power. The consciousness of personal power is a form of intemperance because it is impossible to make an honorable investment of it where security is good. In consequence, one is subjected to personal imposition or evil, the cause of which it is impossible for him to discover except through non-resistance of the evil or banishment of the

consciousness of personal power through great humility.

The person who is conscious of personal power, yet crafty enough to hide that he is conscious of it, has a power that is not only dangerous to his fellows, but certain to prove his own undoing. Fortunately, craftiness is stamped unmistakably in his forehead as a warning to all who possess the sensibility to recognize it.

Fear and honor are degrees of consciousness which admit of no gradation. An act is honorable or not honorable and admits no compromise. A person must either live up to his highest ideal or fail to be perfectly honorable; it is his fear or the inconsistency of his imagination which causes him to believe that absolute honor is impossible without death.

The conduct of the worst criminal is often identical in appearance with that of the greatest saint; it is the motive or heart that causes the difference between them. For this reason it is impossible to judge another until he is self-condemned. It is impossible for one person to see much beyond his own plane of demonstration.

Self-Consciousness 8.

As one becomes centered he gradually assumes the form that corresponds to the center of all things, necessarily approximating the spirit and form of the Absolute.

The radix never yields to impressions at variance with his convictions, and therefore may be trusted implicitly; but the within, when afforded unjust advantage by obedience, surrenders domination the moment the personal self may be trusted not to take undue advantage of its freedom from restraint.

Conviction is not a reliable guide, being more or less the

slave of education, therefore the heart must be consulted as to the character of motives.

Natural reflection arouses spontaneity, but the personal consciousness interferes with it. The personal consciousness is the outgrowth of mistakes made through belief in that which is not true. The external consciousness seeks to demonstrate power by first watching its effect upon others. No one is conscious of self when engaged in doing that which he feels to be right.

The consciousness of personal perfection renders personal conduct intemperate. It is the beginning of vice and gravity. Because of the habit of gravity, knowledge concerning higher orders is confined to recognition of inability to come into relationship with them.

Self-consciousness is a ridiculous or inverted relationship between the person and his environment. It permits him to be handled like a child and forced to respond to the suggestions of those who serve a lower purpose in life than himself. In this way lower organisms vampire or feed at the expense of higher organisms, the complacency of the latter causing them to look upon vital issues as mere accidents of no consequence.

A self-conscious mind defeats itself because, failing to take interest in essentials, it is subjected to false impressions. Indifference is the death of consciousness and springs from the disappointment that follows mental distraction. A distracted mind submits to false impression because the attention is withdrawn from the vital significance attaching to forms, and attracted to consideration of the forms themselves; "He would fain have filled his belly with the husks that the swine did eat." Personality or the outward objective form of things can never satisfy either

the understanding or the soul's longing.

The consciousness of personal superiority is vain because neither inspired from the radix within nor based upon public estimation. On the other hand, failure to hold the self in proper estimation results in failure to place a proper estimate upon relatives, namely, those who may be implicitly trusted.

Conduct inspired by conscious personal motives causes not only a fear of exposure, but an unwillingness to face the consequences. The sight is accordingly blinded to issues and to the source of essential power.

The consciousness of superiority or inferiority is the very acme of personality, inspiring a state of base reflection or hypercritical attention. The hypercritic recognizes inconsistencies where they do not exist because personal consciousness blinds his sight to the converse evidence. Were he capable of realizing the meaning of this evidence, the absolute necessity of conduct otherwise inexplicable would be conclusively proven.

The consciousness of personal excitement or depression of the spirits is an indication of submission to false impressions. "There is that maketh himself rich (with forms) yet hath nothing."

When a master is inspired with a sense of personal authority, his radicals or associates are correspondingly impressed with the spirit of arrogance, self-righteousness or self-condemnation. Their self-reliance is ultimately destroyed. For this reason Jesus was obliged to remove his personal presence from his disciples. Self-righteousness is one form of the consciousness of personal power and indicates a weakness to which one is certain to yield when suitable temptation is presented.

The consciousness of personal power is expressed in some form of intemperance; and if the mind yields unnecessarily to its influence, the result is not only self-deception, but false impressions created upon the minds of others and reacting detrimentally on both.

Principle 9.

Every motive involves a principle. No one does wrong except for the purpose of gaining some real or fancied advantage. In the heart there are untold depths to which the intellect is insensible. That which the intellect does recognize in these depths appears to it to be a principle of life.

A principle is a spiritual form,—a form too highly organized to make a definite impression on the mind, unless its constituents are analyzed and explained in detail. A principle is too refined and vague to cause positive inspiration or the consciousness of a justifiable motive for personal action.

A principle can be recognized and realized only by the inner consciousness, and is therefore spiritual in its nature. A personal motive, so long as it is unconscious, is not at variance with principle, and is justifiable under a given set of circumstances. Motive and its justification are definite in character and therefore relate to form.

People represent principles. Failure of one person to recognize principles in the conduct of another indicates either personal attraction or repulsion. The presence of the residual element or of corresponding spiritual development is a potent cause of attraction between individuals. The possessor of a particular line of development is also very attractive to one who aspires to the same development but

has not yet attained it.

Either criticism or adoration of the person confuses the understanding and renders turbulent the consciousness of the Divine impulse. The inverted cloud the sensibilities by making use of their personal feelings for purposes of criticism and revenge rather than for the discovery of their own issues and the character of their preponderant elements. Yet to be without personal feelings is to be inhuman.

Consciousness is a spontaneous power that becomes effective in proportion as the law is obeyed. Spiritual consciousness draws conclusions only from what is thoroughly understood through the relationship and assimilation of things closest to the self, ignoring relationships which are not natural and established.

People are never disturbed by trifles, nor are they in their hearts angry with other people. It is ignorance of the principle which the trifle represents that causes annoyance. It is impossible to be disturbed except by the presence of preponderant elements or by the absence of a residual element.

A true principle consists of converse and adverse or antagonistic forces in a state of unity. Feeling is the inspirational knowledge of true values, while insensibility is a loss of feeling. The appreciation of intrinsic values, when lost, may be regained by the voluntary endurance of adverse experience, humiliation and despair. Such endurance permits rapid, educative reasoning and an understanding of the correspondence between the center and the circumference, between the original and the particular or aggregate, and between God and His Divine reflection in humanity.

When language fails to convey principles naturally, it is necessary to present them indirectly by the support of some extraneous evidence. Those who see the evidence only and

are blind to the connection between it and the principle declare that the principle is non-existent; their minds, being unable to respond to natural suggestions, fail to grasp the correspondence. To read the book of nature one must learn her language, which consists of an absolute correspondence between evidence and principle.

A principle is composed of qualities, applications or a system of basic terms. These do not appear as small or segregated principles, but as definite motives of personal action. The object of a system is to so arrange a series of evidence that the principle may be plainly indicated.

Insensibility to a principle causes the evidence of its existence to appear identical with the methods employed by vicious and intemperate forces. On the other hand, undue definiteness of evidence in the presentation of a principle produces upon the mind of the recipient an impression of insufferable monotony, if not of unpardonable condescension in assuming that he is ignorant of that which is self-evident.

The principle involved in all natural exercises is extremely simple. In fact it is so simple as to possess the appearance of a mere point unworthy of the attention necessary to demonstrate the involved principle. Unless all the basic terms or factors comprising the principle of an exercise are comprehended, it will be practiced at a disadvantage or wholly without good result.

Unless one possesses the power to go to extremes and still maintain honor, he is not in a position to discern principles or to gain real knowledge.

The purpose of exercises is that they may be of assistance in the demonstration of principles; but when they are abused or practiced intemperately, the difficulty of demon-

stration is increased.

When a person has been blind to an important principle, but has finally been able to draw the natural conclusion from evidence presented, his inspiration concerning the truth results in and is a transcendent function.

Every personal action which is evolved from a specific set of circumstances has its natural consequences, the elements of which are involved in a principle. One necessarily jumps at conclusions when he enunciates any personal judgment before recognizing the universal principle.

Artifice may bring quick results, since it deals with appearances; but unless it supports a consistent motive the results are ultimately unsatisfactory. The result of obeying a justifiable motive always proves that a positive necessity exists for fulfilling the law when its mandates have been recognized.

The most severe penalty for wrong-doing is the realization of the nature of a delinquency and its relation to the principle involved. A narrowing of the range of thought is indicated by degeneration or the lowering of the moral standard. All criminals are specialists. The moral standard is raised by holding the self responsible for all adverse environment and personally engaging in a cause that is at once common, necessary and unselfish.

The folly of looking at the adverse other than as a matter of honor is evident from the fact that nothing can appear adverse when viewed from an upright position except when it is an example of certain presentations of a principle. It is blindness to the principle that causes the appearance of adversity.

General rules apply to general purposes; but the person who obeys a general rule for the purpose of selfish advantage

will be continually disappointed until he learns to resign so inconsistent a motive. He will, in fact, before entitled to spiritual assistance, be obliged to exhibit the tokens of appreciation, which consist of working voluntarily at great disadvantage and of willingness to persevere after the courage is exhausted.

Through devotion of the attention, interest grows into love. So long as the actions are prompted by a spirit of love, and the mind remains unconscious of any personal motive, the personality is inspired by a consistent principle. It is the business of the personality to work out this principle to an understanding, the result proving conclusively that obedience to it was the direct inspiration of God, and that it is the real secret of happiness.

Sensibility 10.

Sensibility is the sense of appreciation. It is also the power of spirit to take all things into consideration in the dispensation of justice, and to discover the relative value of a series of particulars before arriving at a definite conclusion or pronouncing decisive judgment.

The degree of sensibility possessed may be estimated by the strength and depth of feeling it inspires toward universal humanity. Hardness of heart is an insensibility that results from lack of responsive and natural expression.

Sensibility inspires an impartial appreciation of forms and a direct recognition of natural values. It is an incorporation of ideas made possible by a wide appreciation of forms external to the self. The appreciation of forms may be aroused by the voluntary repetition of certain mechanical actions. Sentiments are quickly aroused by reflection.

All things are presented to the sensibilities according to their real value when divested of personal estimate. When regarded from a universal standpoint, self is found at the center of all things: "But now we see through a glass (eye) darkly."

Sensibility recognizes and appropriates the element most necessary to maintain its consistency and to supply the essential of the vital issue. As the reward of sensibility and originality, all nature seems to conspire in supplying these essential elements. The existence of spirit or the essential element could not be suspected did not environment give positive evidence of its being.

Evidence of the existence of essentials is never wanting; it is the lack of sensibility to recognize them when presented that establishes an issue. Sensibility is derived from freedom of mental conceptions. The consciousness of spiritual possession is facilitated by consistent reflection and radiant spontaneity.

Sensibility is gained by an unwillingness to harbor any motive so long as it is exclusive or personal in character Thus, one should not eat merely that he may live for purposes of self-indulgence, nor should he eat at all until he discovers that it is necessary for the carrying out of his consistent responsibilities. When this principle is adopted in regard to all personal motives, man will be placed in his proper (upright) position in the domain of nature.

When the non-resistance of personal evil appears to be an impossibility, or when the attention cannot be turned away from personal disturbance, the attention may be used in arousing new sentiments, and in the adjustment of the self to conditions which appear adverse, but which really tend toward greater equilibrium and increased sensibility.

When people are wholly insensible to impressions along any particular line, their incredulity concerning the possibilities of truth along that line is so perfect that they will deny them no matter how complete the supporting evidence may be. It will require a corresponding degree of intemperance before they can reach the smallest degree of equilibrium.

In dealing with universal laws the mind shows its insensibility by seeking impossible exceptions. The obstacles which one person considers adverse are the very means by which another succeeds, since the exercise of the will in overcoming difficulties is the very law of success.

The appreciation of valuable forms results in valuable information, and this, when perfectly consistent and organized, produces a comprehension of law. Consciousness appreciates the adverse as well as the converse and is able to see the essentials of a form as well as its position relative to the centre.

An unnatural impression arouses a sense of position. The sense of position is a small function supporting the sense of possession.

The mind should be able to adjust itself to seemingly adverse conditions which, nevertheless, hold great ultimate advantages. Inability to adjust the self to the environment results in discouragement and in despair of further attainment.

Not until the sensible are compelled to face adversity is their attention forced to the consideration of important issues to the exclusion of all else. The difference between the true and the false is then presented to the consciousness so unmistakably that there no longer remains room for subterfuge or dissimulation.

SENTIMENT.

IV.

Sentiment 11.

Sentiment is the most simple and definite of mental operations. It is the consciousness of a particular feeling, and springs from the inspiration of a fundamental principle or the realization of an essential. Realization is the result of familiarity with those basic terms which support principles and vital issues. Sentiment is the essential that reinforces the residual element through transmutation, refinement and organization of the preponderant or base elements.

Sentiment is the inspiration of perfect freedom and the conviction of the Divine right to function and suitably express truth regardless of adverse pressure. Free expression of the base is vicious, therefore true sentiment arises from and is the free expression of the best and highest of which man is capable.

Self-reliance without arrogance exercises the sentimental faculties and is the true source of realization, recuperation and power. The sentiments are the essentials of nature but they will not respond in the presence of self-consciousness, or so long as the brutal faculties assume responsibility and domination.

Sentiments are but lofty embryonic traits of character that remain unrecognized until compelled by circumstances to prove their existence and power of service.

The exercise of self-reliance subjects the sentimental faculties to a test of their quality in which they are never found wanting. When the habit of relying upon them is formed, they invariably prove adequate to any emergency

and in time of danger or common necessity, they are the faculties that can be relied upon to supply important essentials and relieve the mind from fear.

The more one relies upon himself in good faith (in the support of a worthy purpose) the more he discovers his own reliability. But if through lack of self-reliance he fail to discover the possibilities of success, the accomplishment of particular enterprises seems impossible. This is the result of failure of the understanding as well as lack of self-reliance, for were the sight clear successful effort would be easy.

Nothing so arouses the sentiments to action or so increases the spiritual consciousness as consistent responsibility. When personal sentiment attempts that which is impossible without assistance from a higher power, faith in the personal self becomes exaggerated until it develops into vanity and conceit. So long as sentiment remains impersonal, its action is confined to the plastic sphere of consciousness and is the response to a motive corresponding with natural conditions.

Sentiment is born from, and corresponds to, the better influences of external conditions. Personal sentiments, when expressed individually or without reference to other sentiments, are apt to be weak; but when many sentiments manifest as a unit quality, they are strong in important issues. When in any difficulty the sentimental faculties should be consulted, and according to the degree of their responsibility, is the plasticity or adaptability of the mind to adverse conditions increased.

The sentimental faculties are not appreciated until their assistance is made necessary by adversity. Thus waning sight may be restored by the voluntary exercise of the visual carulties under adverse conditions, providing no strain of

effort be used.

Any weakened faculty may be aroused to action by compelling it to work at a disadvantage. The incentive to so compel it is born of an aspiration to fulfil some purpose unattainable unless that particular faculty can be made to perform its legitimate use.

Sentiment inspires the use of special functions to stimulate and supplement natural function when dormant or absent. Sentiment gives birth to hope through the recognition that greater values than have been deemed possible can be attained. True sentiment creates an immediate response in the form of personal effort, otherwise it is visionary, vague and false.

Sentiment is both the cause and the effect of the assumption of its responsibility by a latent or undeveloped faculty which has been regenerated in order that it may assist function to maintain the general welfare of the system.

Sentiment is active in proportion to the degree of its development. After reaching the stage of passivity it becomes over-ripe, goes to seed, and is termed complacency or self-righteousness.

Failure to express the tender sentiments freely is a species of self-condemnation by which the self is condemned to undergo experiences more adverse than can be voluntarily faced. Self-condemnation betokens irresponsibility.

The greater the confidence reposed in a trustworthy person, the greater will be his reliability, owing to the fact that his sentimental faculties are receiving constant stimulation.

"Like attracts like"—thus the magnetic attraction existing between those who possess corresponding qualities of sentiment is productive of the keenest joy of understanding. Unlikeness arises from inability to recognize similarity of

incentive, such recognition being difficult owing to expressions of like forces being always diverse.

Through maintaining a sentimental attitude one seeks to please others, thereby relying upon tender faculties and awakening sympathy, the advantage of which could not otherwise have been recognized.

Sympathy is a degree of understanding or a recognition of personal equality which results from similarity of experience. Nothing can be truly known or realized except through an understanding of its origin, influence and effect. Sympathy, therefore, is an indication of absolute knowledge according to the degree or scope of the understanding, whether universal or personal.

Love will not be discredited even though through excess of sacrifice and long delay of personal returns its judgment may seem to be inconsistent and adverse to its best interests. Love will not invest itself except in vital issues; therefore, where investment has once been made, it will not permit the intrusion of any disturbing element such as doubt or unbelief. Owing to the strength of its faith, the power of love is unlimited, even though every other virtue fail.

Virtue recognizes the sentiment of equality among members of the same order so long as they remain in good standing. Sentiment does not seek evidences of untrustworthiness, but nevertheless does not remain obstinately blind to them when presented as an issue which cannot be honorably ignored.

A complacent person is one whose self-satisfaction is so great that its effects extend even to his environment. Sentiment is often confused with complacency. Sentiment is not the result of opinion, which may be prejudiced, but is a product of the feeling which inspires confidence in an-

other. Sentiment cannot exist until confidence has been so placed, neither will it permit confidence to be destroyed after faith has once been invested.

One may, as a rule, live an exemplary life, yet err under a particular set of circumstances. But if he is thus unconscious of the personal motive actuating his conduct, he should not be condemned. When his sensibilities have been awakened, he will condemn himself. Thus human judgment, while not ignored, remains subordinate to the regulation of the principles of mastery.

Since function is based upon sentiment, one should seek to comprehend the meaning of apparent inconsistencies rather than increase adverse conditions by railing at them. Sentiment seeks to recognize the similarity existing in the mental attitudes of those who appear to be antagonistic.

Sentiment seeks to discover the correspondence between the higher and the lower nature, the inner and the outer man. It is impossible to discover this correspondence unless the attention be directed first to the qualities of the higher self, since only by so doing can natural deductions be made.

Joy is an essential sentiment of the will necessary to overcome resistance or adversity.

Through sentiment we recognize the truths taught by Moses and the Prophets. If we do not possess sufficient sentiment to accept simple truths, greater truths are necessarily beyond our comprehension.

Perseverance may be classed as sentiment when employed in completing that which has been begun in good faith. When exercised in obedience to principle, its influence creates a better understanding of the self. Perseverance is a virtue when exercised in the teeth of adverse circumstances, but when employed in the wrong direction it

becomes a vice.

An understanding of correspondence confines the desire of knowledge to issues that are most in need of establishment and therefore most vital.

Issues are the channels through which correspondences are discovered in the easiest and most suitable manner. Sentiment is an effort of the Divine to manifest itself in the personality. Through sentiment, the best within is corresponded naturally to the best without and the self adapted to meet the form of environment most suited for its development. Through sentiment the spirit is enabled to learn the ultimate purpose of the conditions by which it is surrounded and in which it finds itself necessarily interested.

That which the master has failed to develop within himself through fear to rely upon his sentiments, is supplied to him by his pupils in the form of advice that conflicts with his personal opinion.

The maintenance of a sentimental attitude toward another includes refusal to notice any adverse condition until the sense of honor will no longer permit the strain. The presence of an issue then becomes so evident that it cannot be further ignored. A sentimental attitude is one that seeks to discover the consistency of one particular by holding fast to such kindred particulars as have proven themselves consistent.

Greater possibilities of spiritual growth spring from the already existing demonstrations of spirit in its instrument, the mind, and the consequent consistent development of the understanding. Failure of development destroys even the ability to recognize possibilities and consequently the belief in their existence.

Power to recognize consistency of sentiment inspires

gratitude to the Divine power which bestowed it.

Sentiment corresponds to the essential value of a small particular because inspired by its truth. By contrast with superior intelligence high sentiments are inspired and natural expression refined and extended.

Through control o the baser nature a greater freedom of expression of the sentiments is facilitated, because the necessity for protection from base inconsistencies does not exist.

All sentiments are born from the necessity for greater consistency, the reflex of which is happiness. Happiness is destroyed by undue resistance to evil from without, because the latter indicates inconsistency or the illegitimate presence of base elements.

Organization 12.

"Subjective" is a term whose meaning embraces all that relates to self, the inner consciousness being the point of emanation.

A point has neither beginning nor ending except as the individual awakens more or less to an appreciation of its value. The value of a point is relative—its importance varying according as the person or his spiritual relatives is related to it by direction of attention. The true value of a point lies in its support of unity and consequently in its complete comprehension and unfoldment by unity or, more correctly, bi-unity.

Spirit consists of an organic unity, each organism in the unity being related to every other, and incapable of isolation because the feeling of contact between them cannot be broken. Spirit is permanent and unchangeable, represented, protected and supported by matter rather than differentiated or moulded by it.

"First" refers to original type. Originality, type or standard is developed according to the degree to which an interior idea is realized. In its relation to time and space, the idea of beginning is based upon a series of terms and contrasts which indicate the relationship between spirit and its various forms of manifestation in matter. Spirit and matter are interdependent, neither being capable of existence without the other.

The spirit of an issue is contained in the purpose for which a body is held together in organization. The form of an issue is that member of a body who represents either the individual issues of all the members or their unit failure to serve the purpose for which the organization exists.

In the highest organization each part is the equal complement of all the other parts.

Relationship is established by similarity of constitution and construction. The support of the constitution is the purpose for which numbers conspire, therefore a constitution so supported is enabled to defy the laws of any specific order to which one of its supporting units may belong. Numbers without unity of purpose are mischievous.

The relation of a unit to an order depends upon the construction of the unit and the constitution of the order. Consistency is the organic action of a great unity inspired with a definite purpose. Happiness is the natural effect of coinciding harmoniously with such purpose.

Consistency, like all transcendent qualities, is impossible of realization until demonstrated. Impressions made by Universal Laws are necessarily adverse because their reflection is base until they have been personally applied, when that which appeared extremely complicated is reduced to simplicity.

The degree to which a truth is accepted is proven by the degree to which it is put to practical demonstration. Definiteness of purpose is the result of co-operation and concerted action, and also includes protection from the invasion of adverse forces and an avoidance of intemperance and specialization.

Nothing so engrosses the attention as the free expression of a definite purpose. The narrow mind conceives the unit culmination of its own experiences to be an absolute standard of right and wrong. The broader mind is willing to accept the Universal Law based upon the unit culmination of the experiences common to the people of all ages.

An organized form enlarges itself until it has attained its specific limit of size. It then divides into two factions, which in turn repeat the same process according to the standard of the organization.

Joy depends upon the unanimity of feeling of the members within an organization, which enables them to remain undisturbed by adverse external forces.

All happiness is reflex in character and it is impossible therefore to be conscious of its origin. The attention of one person is attracted to another by the evident existence of an issue, or by expressions that indicate a ground of common understanding.

The above or interior is dependent upon the lower or material plane for demonstration, the latter fertilizing, feeding and divulging the superior or spiritual.

The extent to which one animal becomes the prey of another, or one individual serves another on a higher plane, determines the quality of his organization or the degree of his approach to perfection.

Residual Element 13.

"Residual Element" is a definite term employed to indicate perfect spiritual and material organization, through which the two natures work in perfect harmony, the higher in consistent control of the lower. A residual element is highly organized solution or essence of refined material which remains clear and free from impression after the preponderant elements have been pushed toward the circumferance of a cell through lack of affinity for the center.

A residual is the homogeneous element remaining in an organization after the heterogeneous factors have expended their activity, its purpose being to inspire unit or consistent action. Residual is called "acquired or conserved force" in statics.

The residual element is increased through refinement, development of the organization and mastery of intrinsic values. The presence of a residual element causes susceptibility to the functional impulse and also gives the power of expressing it with sufficient intensity to demonstrate its consistency. The presence of the functional impulse also relates the personality to a plane of higher action and greater magnitude.

The presence of the residual element renders a consistent understanding possible, and this implies an absence of preponderant elements. The apprentice seeks to discover the intrinsic value of experiences which are of necessity disturbing in character, in order that he may recognize the presence of preponderant elements and convert them into food for reflection and means of understanding.

Through the non-resistance of personal evil, the base or preponderant elements are refined into residual elements.

External obstacles are but reflections of an internal inconsistency to which one is wilfully blind through fear that the truth may be true, and that he will thus be compelled to discard some prejudice that is the real cause of self-destruction.

Every person acts through the inspiration of his genius when he freely expresses at all times the best of which he is capable, for function is the expression of the higher and the restraint of the lower nature. Genius confines the attention wholly to essentials, therefore its labor never fails of ultimate advantage to humanity.

Function inspires one to remain true to the impulses of his genius, transmuting personal qualities into residual elements and permitting an expression of genius in organized individuality. Genius manifests that quality of spirit most essential to the welfare of the greatest number. People do not become original or self-reliant until they relinquish the idea of external dependence.

Perfect resignation to the will of God in the presence of great adversity is a process of transmuting base or preponderant elements into residual elements. Through the removal of the base element, the eyes are opened to the real cause and necessity for conditions which would otherwise appear unjust. Until the eyes are thus opened the cause of countless repetitions of such experiences is not removed.

The advantage derived from all severe ordeals or disturbances is the power to transmute the base into the superior or spiritual nature.

When a physical organization has reached the point of perfection, it is already touched with the finger of death because it no longer conforms to the unit standard of the Universal Body. It is no longer willing to offer up its best as a

residual element in support of the purpose for which the body exists, and its failure to do so is an indication that it is no longer worthy of receiving aid from that body. Its life is thus at an end in that organization, as is that of all people who fail to conform to the common and universal standard.

Correspondence 14.

Perfect recognition of a spiritual analogy requires thorough knowledge of its correspondence upon the physical plane and perfect familiarity with the details of its construction.

An intelligent conception of a Universal law may be apparently perfect, yet the physical sight be undeveloped through failure of demonstration. The correspondence between the higher and the lower cannot be comprehended by a consciousness developed solely upon the lower or intellectual plane.

The plane of our own development is the basis of our reflection, and for that reason we cannot see very far beyond it. The relationship existing between two kindred propositions cannot be realized until they correspond to some personal experience.

The same law of development from lower to higher planes is operative in all spheres because energy expresses itself according to laws which are fixed and invariable under corresponding conditions. Development is evolutionary, that is, an unfoldment of consistent possibilities by means of natural expression. Evolutionary law, however, applies only to special functions which develop as they become segregated from the true source of their existence, namely, universal function.

The functional impulse is inspired by natural changes in

the environment, and it is therefore an inversion to make a change of environment until such change is inspired by the functional impulse. This is a law to disobey which insures destruction of the personal judgment, it becoming prejudiced and incapable of correct decision. "I see men's judgments are a parcel of their fortunes; and things outward do draw the inward quality after them, to suffer all alike."

Resignation to Universal Laws is difficult unless gained through a thorough understanding and familiarity with their workings and correspondences; but when once attained, the residual or best material of the organism is devoted to the Universal good, and the possessor placed in a position best calculated to fulfil the Universal purpose ; and because of this natural and harmonious relationship, he is provided by nature with means for the best expression of his genius.

To understand nature is to recognize the similarity that exists in her methods of manifesting forms. The study of mathematics exercises the baser faculties of abstraction, such as order and arrangement, but fails to arouse sentiments which are indispensable in making one a master in the realm of his genius. Symbols exist as a means of arousing these sentiments and also that through their use a clear grasp of facts may be gained.

Before it is possible to unite or relate forms naturally, there must be a unit standard or type to which they can conform in a common likeness. Law assigns no limit to life. The least differentiated and the humblest live the longest because of their plasticity, adaptability to environment and synthetical character of type.

The highest power of expression lies in analogy and cor-

respondence, but when these appear too paradoxical, expression, to be consistent, must be confined to pure feelings and lofty sentiments which have been subjected to personal demonstration in order to prove their truth. Every idea conceivable to the human mind has its definite form in some external correspondence. The entire plan of creation, stamped in no uncertain mould upon the face of nature, is revealed through an understanding of analogy. In six days the work of creation was finished.

The inverted find difficulty in applying general rules because inversion places them in a position adverse to the attainment of immediate results. Those who submit to criminal imposition good-naturedly are forced to be guilty of criminal imposition upon others before they are in a position to take advantage of general rules.

In order to justify themselves for non-conformity to general rules, the inverted seek base reflections, that is, they seek special cases where general rules will not apply or bring immediate results except under the skilful hands of a master.

When spirit is turned toward spirit, it is able to maintain a sentimental attitude in which the equality of one to the other is manifest.

As sensibility increases, the evidence of any inequality between the within and the without, that is, the power of the interior impulse to govern exterior conduct, becomes so clear that no indecision as to right or wrong is possible.

The quality of plasticity relates the lower planes to those of greater magnitude, because through the influence of plasticity extremes meet. A plastic mind is so moulded and shaped by the spirit that it becomes the best means o

pression to the spirit; while matter limits the manifestation of spirit according to its own consistency. Mind and matter are interdependent, causing a coherency which relates natural means to given ends.

When focalizing upon a vital issue, the spirit is compelled to make a compromise with the apparently adverse, in the same way that a master is obliged to compromise with his pupils. Compromise is necessary in order that the issue may be reduced to its elementary qualities, and that a background of resistance may be formed for reflection and the recognition of correspondences.

Through voluntary identification with adverse personality, the spirit makes a compromise beneficial to both. But when the spiritual consciousness is unconsciously externalized, the spirit is lost in personality, not as a means of compromise, but in involuntary identification. In this way the spirit is blinded to its true power and the restoration of its true position is made necessary. This is accomplished either through death of form, voluntary facing of adversity or confinement of the attention to vital issues.

As the difficnlty within a person develops, he is able to recognize its correspondence outside himself in the form of adverse environment.

When the relationship existing between the inner consciousness and its corresponding environment is false or inharmonious, an incentive is created for incoherency of thought or reflection. A natural view of real conditions is beautiful and in the light of right comprehension all false conditions appear ridiculous and inconsequent.

The extremes of sensibility and insensibility are separated by a gulf of misunderstanding so great that it cannot be bridged except by an understanding of its origin. An at-

tempt to bridge this gulf compels a compromise between master and pupil. When the pupil fails either to become familiar with or to demonstrate the principles taught by the master, the relationship between them becomes one-sided. Compromise is destroyed, since it is a poor rule that works only one way.

An irritable temper is disturbed by the form of resistance, while keen sensibility appreciates the inner meaning of opposing force. Thus outward observation confines the attention to appearances, while sensibility appreciates the finer and more interior qualities.

Demonstration is the vital issue of spiritual function, therefore the form best adapted as an instrument of function must be highly organized. The attraction of spirit for organized form is positive affinity. The attraction of organized form for spirit is negative affinity. An affinity for the essential most necessary to self-preservation is a concomitant of spiritual function and common to every form of demonstration. Demonstration is only possible through an equilibrium of the positive and negative forces by which the issue or form of compromise is created.

One pole is powerless to act without the other because they are co-ordinate and co-respondent. Positive force is a comparative term which indicates focusing power. Negative force is more radiant than positive and therefore requires a more sustained quality of power to maintain it. When the understanding is forced to recognize the existence of an issue, it becomes necessary to focus the attention upon it to the exclusion of all else in order that the secret of its power may be discovered.

CONCENTRATION

V.

Concentration. 15

As one approaches the center through concentration, that which has previously appeared mysterious or valueless to the material sense is resolved into its original elements, reappearing in the form of a fable whose moral can be applied to the advantage of the individual. Thus the accomplishment of the apparently impossible is rendered natural and simple.

Concentration is an effort to banish from the attention all irrelevant particulars which have no special bearing on the subject under consideration. This is necessary in order that the evidence or basic terms of the principle involved may stand out so clearly that all hidden difficulties may be revealed, comprehended and mastered.

Until a sense of consistent responsibility has been inspired, the advantages arising from concentration are comparatively slight or delayed. A sense of responsibility is inspired through the realization of essential values. Function separates good from evil by the process of concentration, which does not permit the formation of any opinion as to what is good or bad, but accepts as good that which forcibly attracts the attention.

By "good" is meant the inevitable, which may present an adverse appearance, but is in reality for the highest welfare of the soul, since it indicates the location of the real issue.

To form any opinion as to what is good or bad, except when it becomes a matter of honor to do so, is to eat of the tree of knowledge of good and evil, and is the cause of

degeneration.

The heart abhors a vacuum, in this respect as in others finding its perfect correspondence in all nature. Into the emptiness of the heart the spirit would pour love did not the mind prevent by presenting to the heart every imaginable adverse aspect of its loneliness. The spirit comes to the assistance of all who are deserted and in real distress. Where all is lacking and nothing will satisfy short of the fulness of Divine love, the spirit gives its best inspirations.

The intuition of truth is usually clearer in the simple mind than in the more learned, because the simple mind is more accustomed to suspense. Agony is caused by the disappearance of certainty and definiteness. God is always present in misfortune, but those who escape fear and anxiety cannot find Him there.

Grief is an involuntary confinement of the attention to the failures of the heart, which are the issues of life.

Each person must himself let the light into his own soul, and this is begun by avoiding prejudice. Prejudice is a dislike for the whole or mass because some part is not appreciated. It is a disregard of intrinsic values.

Danger lies in awakening the psychic faculties beyond the state where the moral nature is able to maintain control. The personality inspired by occultism imagines himself the equal of the denizens of higher spheres or even the vicegerent of God upon earth.

God undoubtedly manifests Himself through the personality at stated periods in the world's development, but such manifestation is not made by means of occultism. The consciousness of personal power is one of the most fatal obstacles to natural unfoldment.

The more one can maintain the material consciousness of

all his faculties, the more spontaneous his inspiration and the keener his internal perception of its true source.

Great effort to expand the soul results in chemicalization. Chemicalization presents the external appearance of disease. but its final effect is the development of the higher faculties, which does away with the necessity for disease. Disease is an effort of nature to call the attention to important issues which have been overlooked.

The effort to remain undisturbed, regardless of the issue, under conditions naturally exciting or depressing, is a form of concentration unconsciously adopted by the proud or complacent. It is the result of a secret hope that the eyes will be opened to the issue involuntarily, that is, without exercise of will or merit.

Pride seeks to discover the issue, not for the purpose of its resolution, but to evade difficulty. This causes a feeling of depression, isolation and unhappiness. It is an inversion to seek approbation from without when it is withheld from within.

The sight is usually blinded to the issue, which is represented merely by adverse conditions.

Virginity of mind is attained through concentration, which purifies and renders the mind a fit temple for the investment of spirit.

Those who concentrate in good faith, seeking the truth for truth's sake, gain marvelous results. Of these they find themselves suddenly deprived, if special results which they consider necessary for personal advantage are sought.

Absent-mindedness or the surrender of the attention to idle fancy should not be confused with the absorption of the mind in legitimate occupation. The advantage of vir-

tue is that by its means the attention may be turned from external impressions and voluntarily confined upon issues or essentials. Thus the virtue of patience consists in avoiding imposition while under trying circumstances, otherwise the consciousness of patience would convert it into vicious complacency.

Indifference to the causes, forces and truths of existence results in an inappreciation of life and submission to the danger of death. At the approach of death the attention is attracted to blessings which have been overlooked, but which are then recognized as having been of the greatest value—in fact, the very essentials through which the vital issues might have been satisfied.

Although the idea may be vaguely grasped, it is impossible to comprehend the true meaning of concentration except through the experience and demonstration of its gradually revealed truths. Neither is it a matter of impartation save in so far as superficial directions may suffice to indicate the right method of procedure.

The idea of concentration must be experienced through demonstration. The mind should be held quiet while the attention is drawn inside the thought sphere. If it were possible for a living object to remain motionless in calm water, no ripples or waves of disturbance would be created by its presence. Thoughts are the waves of disturbance which destroy the power of calm reflection.

It is a false conception that waves of disturbing thoughts when once conceived can be quieted by any positive action and made to express themselves in reflection. Focalization is a form of intensity in which the mind is not held but rather guided.

The only difference between a spirit, a mortal or an ele-

mental consists in the power of consistent demonstration. Therefore, one plane of action should not be confused with another except for the purpose of demonstrating the truth of eternal principles. Mediumship develops the negative side of character, opening the door to both good and bad influences through confusion of the various planes of action. Concentration develops the negative side also, but only until it legitimately counterbalances the positive and restores equilibrium. Focalization develops the positive qualities necessary to maintain honor in external relationships on the material plane.

Unrestrained thought tends to make for itself narrow special channels or ruts, but soon or later its attention is involuntarily arrested by the mental obstacles which present themselves for analysis and require focalization in order to dissipate them.

To revel in thoughts regardless of their value or power of demonstration is a form of self-indulgence. The necessity for concentration results from failure to confine the attention to the demonstration of principles and to become familiar with their basic terms.

The greater the knowledge, the more useless when it departs from consistency. To possess knowledge that cannot be made use of or practically demonstrated is a confession of inconsistency. "Though I possess all knowledge and have not charity (consistent understanding) it profiteth me nothing."

Thought has the power either to create or to cure disease, according as it is consistent or inconsistent. Therefore, an inconsistent thought in process of creating disease can be diverted at the fountain-head and its direction so changed by the introduction of a consistent element as to

rapidly cure adverse physical effect. Thought creates disease and therefore has power when consistently directed to destroy or neutralize the effect of its creation. Before the latter power is developed, disease may be cured rapidly by diverting at its fountain-head that direction of thought which by its inconsistency causes disease.

Directions for Concentrating.

Enter the closet and close the door. Exclude light, sound, air and every other form of intrusion, no matter how welcome. Should the thought of some neglected responsibility intrude, it is a consolation to know that in direct proportion to the urgency of consistent responsibilities, to the relentless pressure of the times and the distress of circumstances, will the benefits of concentration be certain.

One of the principle objectives toward which the person who first attempts to concentrate must strive is to maintain as long as possible the border land between sleep and waking. On the one hand, he must not give way to imagination or day dreaming, while on the other he must not wholly lose the consciousness of time.

Avoid focalization. Focalization centers the attention upon some particular thought or idea in the hope that the special centering of the attention will succeed where that which is general or abstract fails. Absolute concentration permits the presentation to the consciousness of the right form of focalization—upon which the solution of the vital issue depends.

Avoid effort. Effort indicates misunderstanding. Concentration becomes false and dangerous when effort is employed, for true concentration is the absence of effort and succeeds where effort fails. Exerting effort to become effortless is the method usually adopted by the personal will to

prove its inconsistency.

Avoid radical changes. Radical changes other than those of positive necessity are extravagant and the seeming advantages short-lived. When a change of heart is radical, the environment will change in a radical manner to correspond, the benefit derived being permanent and advantageous to all concerned.

Avoid thought. To be quiet is to be powerful. "The Son of Man cometh at an hour when ye think not." That which is commonly considered to be thought is a leakage of power, the failure of reflection.

Avoid anxiety. Avoid all form of expectation. To expect unmerited results results in merited disappointment. Those without real cause for hope expect the greatest rewards and grow easily discouraged when denied.

Avoid sleep. An effort to concentrate will cause a desire to sleep that overpowers all but the most faithful. "And when he returned, he found them asleep again, for their eyes were heavy." Sleep is one of the many sirens guarding the attainment of successful concentration.

Avoid questions. Of countless channels of information, one, namely, the spiritual, is of more value than all the rest combined. This is the true direction of least resistance, operating both within and without and answering all questions according to their importance. The attention is easily distracted from this direction by all forms of mental query or hope of reward assumed to be merited.

Stand erect. If standing erect causes effort, sit erect till a loss of consciousness betrays indulgence. Rectitude of mind is facilitated by habits naturally indicative of health. If one be overpowered by sleep while endeavoring to concentrate, it may be an indication that thorough rest is necessa-

ry before making the attempt.

When serious effort is necessary, such as resistance to an almost unconquerable temptation to sleep, it is better to strengthen some of the mental qualities by the process of focalization elsewhere described. It is difficult to concentrate unless both the body and mind are healthy. Perseverance in concentrating, however, will render both body and mind healthy provided they are not injured by radical changes of habits and serious effort to accomplish quickly what may require time for development.

Concentration bestows a mental poise or "peace of mind which passeth all understanding". This condition of equilibrium is first experienced only while in a state of concentration. The purpose of concentration is first to gain this mental poise and then to carry it into all the departments of life. This is especially necessary when the consciousness of disturbance interferes with the functional impulse, as in self-consciousness, anxiety or fear.

Preponderant Elements. 16.

"Preponderant element" is a term employed to represent every form of difficulty that obscures the sunlight of truth; yet only through the presence of preponderant elements can personal integrity be gained and responsibility rightly assumed in the affairs of the universe.

"Preponderant element" is a comprehensive term indicating the presence of a base quality, brutal instinct or animal propensity which prevents the free expression of the higher life. The preponderant element, which should protect and labor for the higher organization, is thus allowed to dominate it, reversing the natural order and creating chaos instead of harmony.

Preponderant element is a term employed to convey the idea of a coarse quality in the consciousness, namely, one that acts as a resistance to the functional impulse. This quality externalizes the consciousness so that it cannot come in touch with the inner spirit, rendering it painfully sensible to the coarser properties of form, but insensible to all the finer and more spiritual forces.

If the consciousness is sensible to form only, the person is subjected to a base reflection which compels him to recognize, as in a mirror, his own objectionable qualities, and realize that they are merely a fabulous presentation of his preponderant elements.

A thorough understanding of self is difficult at best. Understanding is only possible through ability to rise superior to personality and thus precipitate to the circumference those preponderant elements that choke up the water of life and produce degeneration rather than regeneration.

The presence of preponderant elements is the cause of base reflections and unnatural impressions, and also of fear where no adequate cause exists, inspiring the personality with impulses of self-preservation and unnecessary anxiety. The presence of these elements also occasions misunderstanding and the feeling that it is necessary to look without or below for assistance.

So long as the sphere of consciousness is occupied by preponderant elements, the personality is dominated by their influence and confronted by issues, their multiplicity rendering solution hopeless. They can be solved only by the precipitation of the preponderant element which has become a vital issue and the cause of illusion.

The presence of a preponderant element or precipitate causes pride, prejudice and insensibility. Preponderant ele-

ments may be recognized also as personal motives or unjust feelings, and are, in fact, the whole cause of temptation.

The mutual presence of a particular preponderant element is a great source of personal attraction so long as its existence is unsuspected. But when either party becomes conscious of its presence attraction ceases at once, and is replaced by a correspondingly intense repulsion. "Men hang best together by their vices." Men become one when inspired by the same purpose.

When persons are dominated by the presence of a preponderant element or base motive of which they are wholly unconscious, they are not responsible for their conduct and should not be condemned so long as they are not guilty of criminal imposition. "Father, forgive them, for they know not what they do." Though influences may render them irresponsible, or even apparently evil, they are, nevertheless, acting their parts in the Universal drama and, moreover, performing a great service for humanity, since by the revealing of inconsistencies, they hold a mirror up to nature in which others are enabled to discover their own shortcomings. In much the same manner the angels or messengers of God are compelled to work when endeavoring to lead humanity to a higher plane of action.

The influence of a preponderant element is evident when every one else seems to be guilty of our own inconsistencies and we suspect or accuse others unjustly.

Not until one has succeeded in subjecting the preponderant elements in his own nature to their proper place as instruments of the spirit, is he in a position to understand himself and to render the best assistance to those similarly placed.

The presence of the invariable force (that of life), so long

as it remains invariable or undisturbed, does not appeal to the consciousness. But so soon as this force meets with the resistance of preponderant elements, the consciousness is awakened by the effort of the functional impulse to resist them.

The presence of a preponderant element is never suspected until it has been disposed of in the form of a precipitate, when it is recognized by its former possessor as pride, folly or vice foreign to his nature. He realizes with difficulty that he has been subject to these influences and becomes inspired with the necessity of maintaining an upright position, which is possible only through everlasting vigilance. When a preponderant element is disposed of, it is no longer a part of the inner consciousness and is soon forgotten.

Though the presence of the preponderant or coarser elements is necessary for the development of the personality, they should not be allowed to maintain a central position in the consciousness, but should be pushed to the circumfer ence or precipitated into the mind to be there used as instruments of spirit.

If this law be obeyed, the result will be integrity and honor, as well as an organized state of sensibility and the consciousness of the truth existing in all things.

Transcendent Function 17.

Transcendent function is incomprehensible to the ordinary mind. Organization, the fourth dimension of space, plasticity and transmutation are transcendent functions, and cannot be comprehended until the basic terms supporting them are revealed to the understanding.

In the application of power there must be a definite purpose as to whether action shall be constructive, destructive

or reconstructive.

There must be assurance of the possession of power to accomplish the desired purpose, otherwise the power must be supplemented by conservation of energy, accumulation of force, continuity of application and repetition of action.

There must be suddenness of impact in order to communicate energy and yet avoid unnatural impression.

Rhythm permits that the suddenness of impact may produce action and the necessary interval for reaction.

When one of the basic terms causes too deep an impression or lends too much coloring to its action, it must be replaced by numbers.

There must be a definite standard to which each basic term must conform in order that its individuality may be maintained.

The vehicle or basic term must be definite and individualized in order that waste energy, disappointment and inappreciation may be avoided.

The purpose of vibration or rhythm is the production of an equalization of force. Force should tend toward equalization in all directions. There must be an equality of force exerted by each term and an equality of the intervals elapsing between its application by each term.

All the basic terms must be naturally related so that rhythm and equality of interval between their spheres of action can be maintained.

The personelle of the instrument, vehicle or basic term through which energy (spiritual force) flows must avoid impressing its individuality upon others in order to prevent coloring or perverting the quality of their force. This is an element of function.

Confusion of terms or an unrhythmical aggregate action

will produce an unnatural impression or coloring which destroys the purpose for which the terms exist.

A transcendent function is the result first of inspiration and, second, of the assimilation of an important principle. The means by which the final revelation is reached is a gradual unfoldment to the consciousness of those basic terms which lead to and support the principle, and which are presented so clearly and in such consistent degrees that the ultimate conclusion is easily and naturally attained.

Love is a transcendent function. Great love cannot be distinguished from great wisdom because they are essentially the same and therefore inseparable. Wisdom is never great unless it is inspired by greater love.

A person is the unit product of that which he sees in his environment. In proportion as his attention is confined to the beautiful and true in his environment, he is inspired with love, power to function spontaneously and achieve freedom from the adverse. To look at the adverse except as a point at issue or a matter of honor is to undermine the love nature because the person is held in bondage by that to which the attention is strongly attracted. The disposition of the attention is the secret of beauty or ugliness and of all desirable or undesirable qualities.

Function 18.

All general function is inspired, but special function is the result of impression. Function is easy to understand because its effects immediately follow the cause which produced them.

Function is radiant because through its influence the attention is devoted to all factors equally, allowing each to appropriate according to its degree of appreciation. It is

perfectly impartial unless a factor develop into an issue, when its entire attention must be devoted to the restoration of that factor to a normal condition. Radiation is consistency of expression and is dependent upon the mutual understanding of all functions of the body.

Function consists of the harmonious and interdependent operation of form and spirit. The distinct action of an organ comprises the form of its function. The purpose supported by the functional act is not confined to the form but is the spirit of function.

The Sun, Moon and Stars are attuned to the same law. Under their influence it is possible for an aspiring and reflective mind to discover valuable evidences of truth through the study of a systematic arrangement of undeniable facts. In like manner familiarity with the essentials of life can be gained, as well as natural and correct conclusions regarding its issues and ultimate.

Function brings essential returns most suitably and therefore most quickly when the necessary essential is recognized.

When a person functions naturally he lives under the laws regulating the sun, because he is a son of truth; but if he make use of special function, which is similar in character to that of the moon, his truths are gained by reflection. When reflection fails to show correspondences, the light of the stars creates great aspirations resulting in the effort to discover natural laws through the use of system.

Function, through the discovery of basic terms, reduces chaos to order by natural means that appear miraculous until understood.

Function is the free expression of the spontaneous or sympathetic impulse. It gives birth to the perception of truth within the individual by naturally creating tender

sentiments and affections in the happy environment of home, where the least necessity for restraint exists.

A first thought is nearer to the inner impulse and is therefore better than the second thought, which is apt to be colder and more selfish. The first fruits of nature are always the best.

When the attention is confined to evolution at the expense of involution, the conclusions arrived at are but partially true. The reverse aspect, or that of involution, will be presented in the light of greater comprehension. General function of the spiritual or material body is dependent upon a visible means of support, namely, the small or special function; yet the small functions, if regarded individually, are in every way the reverse of true function.

The sense of personal possession is a small function supporting the sense of position, thus, when isolated from the sense of spiritual possession, it deals with gravity and is insensible to the laws of levity. Through gravity the attention is held in bondage to the base form or small function at the expense of other forms fully as substantial and valuable though possibly less appreciated by the physical senses.

In the resistance of personal evil an adverse position of the mind is assumed which causes an unnatural intensity and a chilling of the channels through which the life forces must flow in order to produce spontaneity.

Special Function 19.

Forms perish because of failure to fulfil the purpose of their existence. When natural forms cease to obey the laws operative upon the natural plane, they are necessarily removed to another sphere.

The attainment of special ends is defeated through inver-

sion and failure to function. Function is the means by which consistent purposes are supported and without which they are defeated.

The realization that all qualities, even the seemingly adverse, are essential elements of development, tends toward the support and the protection of organized forms rather than toward the exposition or criticism of their weaknesses—except such criticism be for the express purpose of assisting development.

Regarded individually, the small function is unimportant, and its loss easily replaced. The dissolution of any small function is merely the opportunity for its conversion into other forms. But when function resorts to original methods for its development, such as the rejuvenation or replacement of a dormant or dead organ, the process appears as a reversion to primitive embryonic types.

Base reflection is the adverse presentment which results from viewing a series of particulars separately, that is, without regard to their interdependent relationship one with the other. Their appearance is then the reverse of the aspect they assume when viewed comprehensively as the component parts of a Universal Love. Notwithstanding this, the latter is the very epitome of selfishness in that it is the secret of eternal self-preservation, and is attained only by the most consistent co-operation with all self.

The rapid gaining of material ends is facilitated through the development of brutal or special faculties. The specialization of the function destroys the sensibility through which material results are enjoyed. A transcendent function comprehends and appreciates the essentials necessary to the natural and consistent attainment of material ends.

RESPONSIBILITY.

VI.

Impression 20.

Love is the spontaneous radiation of good-will, while failure to radiate love is the cause of undue mental tension. Resistance to criminal imposition and refusal to respond to adverse impressions are legitimate and necessary as a means of self-preservation, but resistance to conditions adverse only in appearance prevents spontaneity and produces a tension resulting in chill and the cessation of spontaneous response.

When legitimate responsibilities are shirked, the sense of self-respect is destroyed and the spirits depressed. In order to restore equilibrium, the inverted mind is impressed with the necessity of getting something for nothing and of holding the environment responsible for the failure of the mind to maintain an upright position.

The sensibility of the faculties to the influence of spirit rather than of form culminates in the consciousness of possession, which is the source of power. The consciousness of personal possession, which leads to temporary power, is limited to base material forms tending toward dissipation and self-defeat.

Preponderant elements are called into being when the attention is confined to the baser conditions of environment. The presence of these elements creates an impression that the responsibility for inversion rests upon those who form the environment or restraint; just as a criminal forces upon society the responsibility of restraining him where he refuses to see the necessity for self-control.

When the functional impulse is weak, it is supplemented by natural impressions. An impression becomes unnatural through submission to the influence of a particular form regardless of its natural relation to other forms. Sensibility is necessary for the reception of natural impressions. When, for any reason, sensibility has been lost (absent), it can be restored by producing an adverse effect upon the consciousness.

When the sensibility is weak or entirely lacking, the mind cannot receive natural impressions, the small function or unnatural impression being substituted for them. Function is a delightful process, but becomes painful when confused by the reaction of the small function, as in the digestion of unnatural impressions.

The effect of impression and of special function is reactionary and difficult to understand because very remotely related to the motive or cause that produced it. The effect of impressions upon the consciousness is good in proportion as they are natural. An impression is natural when the true motive inspiring it is recognized, and the personality willing to face the consequences of that motive when carried to the material plane in the form of specific action. An impression is natural when it inspires consistent responsibility.

Reaction, chemicalization and all other forms of congestion lead to a temporary depression of the spirits and unaccountable exhaustion. This is due to the fact that the natural relation existing between the principle or motive and the resulting condition is not recognized.

Reaction is the temporary aggravation produced by the sudden influx of new life where there has been stagnation or partial death. It differs from diseased conditions in the intermittent character of symptoms, and is generally presented

as an evidence of progress during the practice of powerful exercises.

Recuperation from consistent action will be complete within twice the length of time taken to produce exhaustion. This principle cannot be comprehended when intemperate action has created the need of disproportionate rest, because the mental confusion following any form of intemperance renders comprehension impossible. In order that action be not intemperate, the time for recuperation should decrease with each repetition of exhaustion. "Behold, he that keepeth Israel neither slumbers nor sleeps."

The impression of gravity or weight is caused by confining the attention to the downward direction of gross elements. Fear is a false impression or an inconsistency of the imagination, and is overcome by facing it in good faith.

Conservatism constricts the scope of comprehension and shortens the sight because focused at too close range. An insect is obliged to focus the sight at such close range that its comprehension is necessarily much contracted, and it is not in a position to draw universal conclusions.

Response 21.

Because the response to personal consciousness is material, its tendency is downward, impressed with gravity and adversity rather than inspired with levity, light, sentiment and likeness to Divine unity.

The satisfaction of material conditions creates such an abundance of preponderant elements in the consciousness that the sight is blinded to the necessity for progress. Conversely, when involuntary effort fails of material response, the mind is impressed with a sense of the importance of personal labor.

Function shows itself in radiation and in the assumption of consistent responsibility. It is legitimate to suppose that responsibility, assumed through the authority of function, includes consistency, otherwise the demonstration of functional impulse would result in intemperance and specialization, and its very existence would be defeated.

Instead of acting at the right moment in response to the better impulse, while difficulties are still simple, we wait until they can be overcome only with much effort. We are consequently impressed with the sense of adversity, but without the power to learn its lessons. Reliance upon the higher power, and immediate response to the functional impulse when felt, would bring unlooked for assistance to the relief of otherwise hopeless necessity.

An appeal to spirit always meets with response in the form of an impulse to function, inspiring each individual with a feeling that he is a unit or definite expression of spirit.

Function is response. Special function supports general function through response to natural impressions. Function becomes specialized by means of unnatural impressions or response to base forms irrespective of their meaning. The will is increased by freedom of expression and unconsciousness of the personal self in demonstrating functional inspiration.

Response is a recognition of obligation. We may know when a preponderant element has been brought into subjection by our willingness to make an application of principles we feel to be true, and also by the banishment of fear in facing issues.

The qualities of limitation and resistance are necessary for the production of reflection and response. Reflection permits the character of the feelings to be recognized, while

the feelings themselves appreciate resistance because it increases and perfects the development of the understanding.

Consciousness is a form of response to environment. The more highly organized the form, the more responsive it becomes to environment. Environment consists both of forms and their essentials or intrinsic values. An essential is that quality by which form is enabled to remain in a state of radiation or expression.

The power of virtue arouses noble purpose to action, refusing to accept indulgence that cannot be turned to the good of others equally with the self. An enemy accepts indulgence and then holds the hand that offered it responsible for any adverse consequences. The returns from indulgence, whether good or evil, emanate from unexpected quarters, making it impossible to relate the cause to its consequence. The lessons to be learned from an issue are correspondingly difficult.

When gratitude and seeming appreciation are employed in the secret hope of further indulgence, it is the least of the virtues. It is a form of begging. But when gratitude is the response to a great love it is one of the greatest of virtues.

Disturbances are necessary in order that the attention may be attracted to the existence of an issue to which the mind is insensible. It is because we cannot recognize the issue that we are disturbed. The proof that an issue is recognized lies in the action its recognition inspires.

To expect more of another than of the self is an imposition on both. Imposition extorts pity from another and then betrays the indulgence. This is moral theft, criminal alike to him who gives and to him who receives, and will be punished by adversity to both until the issue has been re-

cognized.

The existence of a personal motive which one is ashamed to express freely blinds the sight to the issue, and, if unrestrained, develops pride, conceit and vanity. An indication of the issue causes a disturbance which either excites or depresses the spirits.

Resistance to any form of personal disturbance, whether exciting or depressing in nature, indicates the presence of a preponderant element; but non-resistance to criminal imposition indicates weakness of integrity and prognosticates a large number of preponderant elements and false impressions so soon as circumstances shall favor.

When the integrity is weak, the consciousness fails to respond to the true or inner character of environment, because impressed by base forms rather than inspired with their true meaning. When beauty and dignity of character are associated with adversity, the attention of the observer is completely occupied by respect for sorrow nobly borne, leaving no room in the mind for pity.

People whom we attract sometimes appear objectionable because we fail to call out their superior qualities. The object of punishment is to create so deep an impression that the consciousness cannot escape its influence. The sensibilities, becoming highly specialized in the direction of the punishment, cannot endure the stress of continuous impression, the repetition of the crime being rendered so painful as to be comparatively valueless or without attraction.

When an impression becomes unnatural or grossly inconsistent, the consciousness is inspired with personal motives but is unwilling to assume responsibility for consequences.

When the consciousness refuses to yield to temptation,

the preponderant element that is responsible for the adverse impression takes definite shape and is precipitated from the consciousness, allowing the perception to become clear as crystal regarding the cause of temptation. Conservatism is, or develops into, the narrow mind.

The reason of exterior question is insensibility to interior response. Grief is a necessity because intense suffering arouses a response to the good and true when all other means fail to inspire sentiment. Failure to respond to the beautiful opens the door of impression to the critical, ugly and unnatural.

Responsibility 22.

The self alone should be held responsible for its own misery. If not, there is a tendency to think that personal afflictions are in some way the fault of those who are less miserable.

People do not hold themselves responsible for the circumstances of their lives and environment because superficial observation teaches them that others are the mere irresponsible tools of Destiny. They do not consider it worth while to assume useless responsibility without hope of any satisfactory result, but were they to look deeper into the causes of adverse effects, it would be found that people are themselves responsible for evil destiny, which is the harvest of their own sins of omission and commission.

Adverse conditions in the environment are the inevitable result of adverse conditions in the mind, and are increased by unwillingness to recognize wherein the self is responsible for them.

Were it not for adversity, the school in which the mistakes of life are discovered and rectified, none of the essen-

tials of progress could be gained. Adversity is a force which compels either an understanding of the self, or submission to death, since those who refuse to learn the lessons of life as taught through adversity are unfit subjects for personal existence. By voluntarily facing all its ensuing adverse consequences, folly may be transmuted into wisdom.

Necessity exercises great and insistent authority, which is best appreciated through realizing the instant relief afforded by submission to the inevitable. When a certain course of action is indicated by the conscience, but the personal self is unwilling to respond until all doubt of the correctness of such a course be removed, circumstances will so arrange themselves as to demand action, whether or no. But if action be inevitable and involuntary there can accrue no possible advantage to the personality because the responsibility is thus thrown upon the law rather than upon the person who seeks to fulfil it.

The law is best fulfilled by relying upon the sentimental faculties so long as it is possible to give them an opportunity for exercise. Intemperate faculties need not be relied upon, since they are already over-anxious to assert themselves, to violate rather than conform to the law.

The evidence of absolution is freedom from fear and irresponsibility, and also a condition of perfect harmony and correspondence between the inner or higher consciousness and the personality.

The untrustworthy attract those who are like themselves, and, being adversely impressed by them and unable to attract the attention of honorable people, come to the inevitable conclusion that none is trustworthy.

Investment should be made where security is good; and to lend assistance where it is abused from inappreciation

and insensibility is a form of irresponsibility.

No adverse report should ever be accepted or even seriously considered at second-hand, because the slightest perversion from its original position will convert the evidence of a justifiable motive into an appearance of evil. The attraction existing between myself and my friends is based upon their response to my better nature. Their adverse response to the ill-nature of a third party should not receive from me any degree of attention because such response may have contained no personal ill-will whatever.

To quote recognized authority in support of a personal opinion is a token of irresponsibility and a betrayal of trust. No one is justified in quoting the language of another when an issue is involved, for if he who quotes be capable of recognizing the truth, he will be glad to assume the responsibility for its promulgation. To quote authority is to attract attention to the failure of the personality to demonstrate what the soul feels is the truth.

People continually shift their responsibilities to others, thus evading the lessons Providence endeavors to present to them. By avoiding small difficulties, they not only fail to make use of the very means of preparation for other and greater trials, but render themselves incapable of extracting the meaning of life or fulfilling its purpose.

Spirit makes a compromise with form because it is responsible in its workings. On the contrary, to make no compromise is the backbone of human nature, as relating to individual purpose, which if legitimate must be supported. It is dishonorable to make a compromise with the conscience, because the personality cannot be an authority.

The person who forgets his rightful place, for instance, the woman who forgets her sex in a desire to gain personal ad-

vantage, becomes irresponsible and must face the adverse consequences of such an attitude.

When no charge has been made for valuable services to those who have not proven themselves relatives, the favor is not appreciated, assistance is abused and the consequences severe and difficult to face according to the degree of irresponsibility involved.

Appreciation is a degree of understanding and responsibility. According as one clearly perceives an idea he begins to experience it, and as he exerts his will to carry his idea into effect, he attracts those who will co-operate with him.

Questions 23.

The real object of a question is to arouse interest, to further an exchange of thought and to facilitate investigation of essentials. The excuse for a question is destroyed and the quest of the subject incomplete when the answer is prematurely suggested. A question is a form of mystery arising from the confusion of vital and minor issues.

When a question is answered satisfactorily from without, its real value, which is the attractive quality or power to hold the attention to important issues, is destroyed. The vital necessity, of which the question is a symbol, still remains to take the form of many questions in order that numbers may succeed where the individual question has failed.

The habit of idle inquisitiveness produces coldness of the heart with hardness of the countenance to correspond. It is further symbolized by the cruelty of the inquisition.

It is legitimate to ask questions for the purpose of establishing relationship and arousing noble sentiments in others. But in proportion as the personality seriously desires the

answer to any illegitimate question, that desire should be sacrificed by refusal to feed it with attention. The answer will invariably come from within so soon as the danger of abuse through misunderstanding has passed.

Understanding arises from an exercise of the will in overcoming difficulties or resistance. The will is therefore of the greatest importance, but the opportunity to strengthen it consistently is lost every time a personal question is answered from without.

The power within is able to answer correctly every question before it is asked. The purpose of external confirmation is to prove the correctness of answers given from within. The answer to a question of any real importance cannot be given in words, or if so, must be merely allegorical or very partial in character, since the true understanding of question and answer depends on just as perfect an understanding of all questions and their answers and on a realization of the relationship they sustain to each other.

The motive for asking questions is the result of inversion, and is caused by depending upon the without otherwise than as a co-operative and correspondent of the within. The irresponsible assume that it is possible to hold others responsible for disturbances arising from their own inconsistencies, and, when this assumption reacts in still greater disturbance, go about seeking an explanation of the mystery of the adversity thus generated.

The motive governing noble impulses should not be questioned, for to do so causes the death of sentiment. With the death of sentiment, the fountain of perpetual youth is dried at its source, for they are identical.

Where duty is clear, to hesitate or question is to suffer defeat. This applies to the demonstration of principles we

feel to be true.

In certain supreme conjectures we are not always willing to listen to the interior response to our questions. This is especially true when that response seems to indicate that endurance of pain is necessary to the purification of the undesirable side of life. Only by suffering is greatness created, therefore the great must face adversity.

Business 24.

Perfect understanding of a subject is based upon the evidence it presents of a visible means of support. A principle is true upon all planes, but until it can be demonstrated as honorable and profitable upon the business plane, its truth cannot be perfectly realized, since the business plane is the most definite in demonstration.

The lack of definiteness upon the business plane permits financial loss so undeniable in character that the issue or cause of the difficulty cannot be consigned to theory or the vagaries of speculation, but must be subjected to discrimination and analysis until thoroughly comprehended.

Until a definite standard has been developed by which dealings with other people can be systematically regulated, false partiality cannot be avoided, but it inevitably results in disaster.

In conducting business successfully, people must be dealt with uniformly until the degree of their relationship is determined.

New faculties are developed through investment of the attention and the assumption of responsibility—faculties which are sentimental or inherently necessary for the satisfaction of vital issues. Business compels the self-reliance and assumption of responsibility necessary if one would suc-

ceed in rising into freedom of action.

Through failure to assume legitimate responsibility, the sentimental faculties remain unexercised and become insensible to intrinsic values. Service is an apprenticeship which must be rendered if difficulties are to be overcome by the discovery of intrinsic values.

An indifferent or complacent mind is insensible to natural values and consequently fails to make wise investments of the attention. Good security is necessary for the making of wise investments, and unless this can be obtained, it will be found necessary to look without for protection against the adverse.

When people fail to invest their attention in directions of necessity and interest, they are forced to do so by the demands of business. Money is a definite standard by which values may be calculated and mistakes corrected. It is a mistake to give attention to investments of poor security.

Inactivity in the practical affairs of life causes the finer forces and residual elements to stagnate, subjecting one to danger of distressing waste, criminal imposition, betrayal or great difficulty in discovering good security for investments.

People are forced into business in order that faculties may be advantageously invested which otherwise would suffer neglect. The necessary understanding of business forms unconsciously compels discovery of the correspondence existing between these forms and the essential details of life. The solving of all difficulties is possible through an understanding of correspondence, but such understanding is impossible if the integrity of honor has suffered any violation.

The use made of money discloses the true character. The legitimate use of money is the support of a definite and worthy cause. The great will never sell their best service

for money.

When money is devoted to a definite purpose, that purpose is the object of love rather than the money used in its fulfilment. When a purpose is well served and progress made, the sense of fulfilled effort causes great joy.

On the financial plane, the fabulous representation of the issue by means of money suggests the essential rather than supplies it, so that the will is accepted for the deed and the equality of relationship assumed rather than demonstrated.

The irresponsible seek to liquidate spiritual obligations by forcing their issues to the business plane, expecting the base form of the principle involved to be accepted as the equivalent of a spiritual or true essential.

The self-indulgent, while refusing to assume the responsibility necessary for the performance of skilled labor, demand that they be unduly rewarded for mechanical work which assumes no adverse consequences in case of failure.

Condensation of inflated values (hardening) is a process which forces securities to a level determining their intrinsic values.

"Good" is a term employed to denote inviolate security in the investment of essential power. An apprentice, while serving a term in the details of essential values, is rendered familiar with the basic qualities of reliability, thus enabling him to discover the exact extent of his own trustworthiness.

The terms "loan" and "gift" are interchangeable according to the degree of security of investment.

He who is unconscious of any great need of assistance is good security for its investment, and will thoroughly appreciate it when given.

The limit of service rendered is reached at that point which interferes with another's responsibility. Legitimate service

renders suitable but not exaggerated returns. Unhappiness is the result of serving an unworthy purpose or of failure to serve the object of true love.

Assistance is an investment productive of good or evil according to the appreciation with which it is received. The relationships of business offer an excellent opportunity to test appreciation and discover the qualities of relationship.

When a person is afflicted with adversity he is not in a position to discover his relatives or those with whom he can exchange mutually beneficial assistance. He then offers assistance where there is no demand, and seeks assistance where there is no supply.

The necessity for money arises from failure to recognize relatives or those who are absolutely trustworthy. The desire to get something for nothing places money upon a false basis and ascribes to it a value it does not possess. People rarely know what they need. After they have obtained what they desire it does not afford the satisfaction imagined.

There are things in life better than money, but they take money or that which is better than money to gain them.

There should be no indefiniteness regarding the financial condition of any occupation. The apprentice should be able to formulate clear ideas and definite statements regarding the value of labor and material used.

Color 26.

The Universal character of general laws, when perfectly understood, permits their application to every form of unit diversity.

As some definite color is essential to the bringing out of the qualities of white by the law of contrast, so is the love and comparative mastery of some physical science necessary

for the application, proof, and intellectual conception of Universal laws. Failing this, demonstration of these laws in the material life is the only meaus of producing spiritual sight. Intellectual comprehension naturally follows.

White is homogeneous, composed of elements similar in nature to its own constitution, that is, of definite colors in a state of perfect organization. White is the only color comprehending all others, and inhering in all to a greater or less degree. White is absolute and would be too Universal or indefinite for recognition were it not for the background of resistance which makes its various powers capable of demonstration.

Harmonious colors are inspiring. They inspire that which white would inspire were the mind more sensible to its influence. When a radical color creates an adverse impression, its complementary color restores harmony and the effect is the same as though white were analyzed into its component qualities.

Taste for colors indicates that the sentimental faculties are not wholly dormant, but still sufficiently sensitive to be impressed by a prolonged gaze at that which is not absolutely pure.

When the sentimental faculties are aroused to action, their power to restore equilibrium through unit function or plastic qualities is indicated by the ability to perceive complementary colors.

PART SECOND

APHORISMS

VII.

MAGIC FORMULÆ.

Unity 1.

The idea of unity has many expressions. To relate these expressions back to unity in a natural manner is to comprehend the universe. The universal means of expressing unity is love; the comprehensive is law; and the most definite is form.

Power is a form of unity, and knowledge its definite application in an easy and common direction. A power is the number of repetitions necessary for a particular element to express itself in order to gain the force of a definite manifestation or to appear as form.

Power lies in the comprehension of wholes, and not in the recognition of small particulars, except as regards their evident relationship to the whole. A principle is a form of unity or power. It may represent the comprehension of the whole as a fact, a series of facts, or as a particular of a greater whole.

All forms which appear superior lose their apparent superiority when regarded in detail, since greatness is a common and established expression of unity. Likewise qualities which are apparently superior, considered compre-

hensively, lose the appearance of superiority.

It is impossible to comprehend the great without including the less. The lesser appears objectionable and valueless, if not evil, when its true relation to the greater is not comprehended, for its relation to unity is lost sight of.

Organization is the realization of unity. Love is the organization of the virtues. When love is too great for positive expression it assumes the form of honor. Honor is the heart of love. It is the perfect love for the perfect self.

Honor manifests particular virtues to no greater extent than is necessary for the constitution of love, but pride delights in the consciousness of possessing particular virtues and consequently indulges in their intemperate expression.

Honor inspires self-reliance until personal consciousness of a particular virtue dictates its restraint, and so permits the suitable expression of a more modest virtue. Virtue turns its attention from the consciousness of personal excellence and seeks an issue of more vital consequence.

Honor is not greater than love, but it is a form of love greater than the dishonorable can comprehend. Honor is more sacred than life, for greatness of the unity within is the source of life itself.

Through unity all the virtues are so closely allied as to appear inseparable and as one. Virtue is not definable in words, because it is the realization of personal adoption.

Reason is the existence of definite facts and conditions which by their totality and intuitive consideration inspire honor, love and virtue.

Form 2.

Form is an expression of power. Form is essential for complete or perfect expression. It is the means of impressing greater meanings which cannot otherwise be comprehended. Form is the unit coincidence of opposing forces; the limit of equality in the power of apparent opposites; apparent similarity between a particular action and its reaction; and a realization of the ultimate or definite issue in a particular conflict of interests.

All forms consist of principles, parts, particulars, and particles or smaller forms. In turn all forms aggregate themselves into other forms greater still until they comprehend the universe.

All forms by themselves are formulæ or little forms but partially true. They are units, integers or digits indicating greater truths by association with numbers of their fellows. Formulæ are expressions of intrinsic value comprising beauty and comprehended by greater power.

Formulæ are mathematical propositions in language brief, common, definite and paradoxical. They are the details of reflection; and familiarity with them is necessary to facilitate reflection, to comprehend the meaning of forms, and to understand experiences.

Magic formulæ are more perfect forms with electro-magnetic qualities. Like mirrors they reflect all things to all men according to their power of clear reflection. They are particular truths most necessary for realization, and are the simplest means of establishing a better understanding of the self. Magic has the electro-magnetic power of attracting the attention and directing it where the understanding needs most to be strengthened.

L. of C

Facts are forms of truth the establishment of which cannot be consistently emphasized or denied. Truths are facts which when understood are acceptable. Truth is confirmatory of truth, consistent and beautiful in all ways, and never contradictory, antagonistic or evil.

We are antagonized not by truth but by an unwillingness to conform to that which is better than our opinion of truth. Truth makes no effort to invest itself where it is antagonized, the necessity not being sufficiently great. A truth is the real motive inspiring an act.

Perfect form possesses a beauty, power and intrinsic value that requires sensibility to recognize and greatness to comprehend. When a form becomes perfect, its necessity to exist as a particular form is dispensed with, and with its fellows it merges into a principle or quality of a greater form.

Form cannot become perfect without refinement, in which case it appears ironical. Refinement is apparent to the refined alone; the base can see naught but the base form.

Beauty 3.

Beauty is the refined, consistent and perfect quality of form. The more beautiful a form the more refined are its qualities and the further removed it is in appearance though not in fact. Perfectly beautiful, natural and great forms are electro-magnetic. They are reflectors in which others see themselves as they really are.

The electro-magnetic power of beautiful forms is reflective, and their attraction or repulsion depends upon the light in which they are viewed and the position of the observer. The base see naught beside the base. Beauty es-

capes the attention of the insensible, for they are distracted by counterfeit forms or qualities of little value.

Greatness comprehends beauty of character as well as of form by recognizing the true value of particular qualities. Greatness and importance lie not so much in appearance or in the superficial qualities of form as in refinement, attractive power of ultimates and consistency of expression in trifles.

Reflection is beautiful and is symbolized by virginity in the immaculate conception of truth. Truth is conceived by reflecting the beautiful and by avoiding expression of the adverse. Adverse expression is an adulteration caused by bondage to form and hate. Love is the understanding of evil well enough to deliver beauty from the bondage of base form.

Natural units, virtues and definite particulars grow in beauty by association with their fellows, by refinement in adversity, and by their expression of consistency in the reflection of kindred particulars.

Sight 4.

Sight of form inspires thought. Sight of the right form inspires right thought, for it is the issue of reflection. Sight of the form exclusively causes confusion. It confuses the form with the spirit, the example with the principle, and a part with the whole.

Confusion blinds the sight to the spirit or to the meaning of form. It blinds the sight to origin, invention and design by exciting or depressing the spirits and confusing the natural relations existing between essential particulars.

Excitement comes from apparent advantages or disadvantages to the person in its relation to personal things,

since the sight is confined to the form. Excitement also comes from blindness to the ultimate consequences of particular advantages or disadvantages, that is, to the spirit. The same is true of depression. Sight of an electro-magnetic form causes the observer to see himself in reflection.

The eyes are magnetic and cause an affinity within for that which is viewed without. Sight creates appetite or an affinity for food. The sight may be physical, mental or spiritual. Looking at inconsistency creates an affinity for inharmonious elements, and the natural appetite for that which is suitable is perverted and depraved.

Sight of the beautiful causes consistent attraction, and an affinity for base inversions is lost. Love sees only the beautiful and is voluntarily blind to inconsistency.

Children find difficulty in drawing natural conclusions from fables. They are inclined to take them seriously and see only the letter, the adverse side, or base form. Older children find difficulty in avoiding seriousness while looking at the virtuous aspect of involuntary adversity. Daily experiences are fables, the meanings of which they fail to comprehend and properly relate.

Until the shifting scenes of life are correctly related, the real purpose of the play is lost in adverse appearances. When the mind is incapable of reflection it grows serious and becomes specialized, embittering and destroying the heart. Voluntary adversity broadens the mind and softens the heart.

In the reduction of an equation, after the unknown quantities have been eliminated they are forgotten. When the adverse side of experiences can be neither eliminated from the mind nor forgotten in the purpose of life, the form of life's issue must be temporarily emphasized at

the expense of spirit. The emphasis is fabulous, and to take it seriously is to remain blind to the moral by confining the attention to the form, which is bondage.

Power 5.

Beauty is magnetic, attractive and powerful. Beauty is also electric, demonstrative and great. It is therefore electro-magnetic. The further removed a fact, principle or definite ultimate, the more electro-magnetic power is required for it to attract legitimate attention.

When great beauty is successful in attracting attention, corresponding power is necessary to focalize the attention upon it long enough to discover the secret of the attraction, or to recognize the meaning of its influence.

The electro-magnetic or truly beautiful fail to attract the electric when their demonstrations present contrasts too great for the comprehension of the electric. They also appear repulsive when their demonstrations cause the electric to condemn themselves. Error stands self-condemned in the presence of great beauty.

When beauty and virtue fail to attract the attention of the vicious, the vicious insulate themselves, become disorganized and convert the basis of virtue into base inversions and gross insinuations. Looking at prospective evils, apparent adversities and possible failures causes them to seem real, their magnetic and consistent qualities are destroyed, and the electrical or base qualities alone remain.

Through an intense affinity for just what they need, the electro-magnetic are able to absorb their food in exact proportions from original elements. By a consistent direction of energy they avoid the waste caused by much effort. The

electrical or base are compelled to resort to many transformations of original elements that they may find food sufficiently stimulating to arouse their interest in the vital issues of reflection.

Power is always beautiful when recognized. Sight of the power in brutality fascinates brutes and arouses their admiration. Savages are charmed at the sight of atrocious savagery, even when it is practiced upon their relatives.

The secret of power is the unity of the without with the within, the co-operation between expression and inspiration. The person who fails to be truthful with himself fails in this co-operation and loses the secret of life and of power. He then becomes untruthful with his relatives, and loses them. By shirking an imperative responsibility, he becomes demagnetized. Demagnetization causes extreme negativeness, weakens the heart's action, and prostration naturally follows.

Universality 6.

The more universal or common a form, the greater the value of its character,—the greater the value of the original design of which it is a particular expression. The more common the character of a trifle, the more is the underlying principle appreciated by greatness. As the number of counterfeits increases, the greater is their uniformity and the less understood is the character of the original design. As counterfeits increase, their forms are of little value compared to their spirit.

The greater the issue the more common is its necessity; the greater also is the power or advantage when it is rightly used, and correspondingly great are the disadvantages when

the issue is ignored or the power abused. Increase of feeling is the greatest vital issue or common necessity, but greatness of a particular form depends upon its consistency of feeling.

Effort shows the failure of consistency and is evidence of the ignorance of an issue. All effort is serious in its effect. Effort in maintaining any attitude of mind or in holding any particular thought soon becomes serious. "Be careful for nothing." Mastery is the spirit of ease that accomplishes with numbers what is impossible through individual effort. Effort in the most universal direction is not effort but a delightful expression of energy that masters common difficulties without the exertion even of thought.

Power and ease lie in doing things in the common way discovered as best by the average. Individual mastery of the broad way is not universal mastery, and therefore lies first in adversity. Voluntary adversity discovers how to succeed most suitably by first denying the personal-self of the advantages of common ways. Through self-denial, a noble spirit gains a thorough appreciation of the advantages ordinarily abused in common practices.

Relationship may be established between units not of the same order, while under adverse conditions. Units not of the same order, while under conditions particularly suited to them, are naturally strangers or enemies. Strangers and even enemies at home may become friendly when they meet abroad. Terror and great common or mutual adversity cause particular attraction between natural enemies. All animals act as though there was but one order during an earthquake.

Valuable ideas that ordinarily escape the attention are emphasized by inverting common rules in the construction

of sentences. The idea is emphasized by putting it forward at first regardless of its propriety. The same applies to virtues. "In honor preferring one another." But when values are confused by losing sight of the end or need of the emphasis, the inversion becomes serious because taken seriously, and the form becomes confused with the spirit.

A natural element may become abundant, or natural units of the same order may increase in numbers by plasticity or the power of reflection. Plasticity conforms to adverse conditions voluntarily for the purpose of discovering the real power in conditions apparently adverse. Mastery of adverse conditions is easily gained by discovering the secret of voluntary service. "Resist not evil."

The more abundant a natural element, the more power is required to create and maintain it, the more truth there is in that particular demonstration of its origin, and the more necessary is the recognition of that particular aspect of power.

Refinement of an abundant or common element relates it to spirit, renders it valuable and full of power or meaning, and makes its discovery and recognition difficult. Reflection discovers refinement by confining the attention to consistent particulars, ignoring irrelevant particulars and discarding unknown quantities.

Natural Units 7.

A natural unit is the form of an issue. It is the integrity of a common, definite expression; the natural compromise bridging extremes or counterparts; the present form suited to eternal possibilities; and the particular relation existing between design and its established expression. The

more natural a unit the more willing it is to be inspired by that which is seemingly inferior.

Greatness is organized simplicity. Greatness is not inspired by trifles but by intrinsic values similar in appearance to trifling counterfeits. Greatness and superiority discriminate between genuine and counterfeit values by reflection. Failure of reflection permits the attention to be distracted by that which is not valuable and genuine. Disturbance, adversity and evil are evidences of the failure of reflection.

The individuality of a natural unit is based upon the extent of its greatness, the refinement of its character, the atonement of its heart and mind, and the degree to which it associates with its fellows. Individuality is increased by beauty of expression and conformity to common ways in essential particulars. Individuality is destroyed by narrow conformity to mere forms, by similarity of expression in trifling particulars, and by ignorance of the virtuous aspect of adversity or adverse appearances.

A natural unit maintains its integrity by naturally relating a part to the whole, by atoning the personal with the divine will, and by plasticity, which adjusts form and spirit. The Word is a natural unit or definite realization re-establishing a greater essential consistency.

The greater a natural unit, the more naturally it expresses power, because it is a medium of power; the more evident to the senses is the consistency of its form, but the less reliable is the form as a means of atonement with the divine.

The more powerful a natural unit, the more dangerous its form as regards individual unfoldment, for when the bounds of mercy are exceeded love has turned to indulgence. The influences of the sun, of angels, men, money, jewels, corpo-

rations, and of all other forms of power become personally unreliable as they increase in power. "If I go not away, the Comforter will not come unto you." The sun is the angel with the flaming sword.

Greatness and mastery employ no effort in remaining unmoved by the disturbances of environment, but discover vital issues within by the effect of disturbances upon the self. Whether supported or attacked, mastery remains the same, permitting conditions to analyze themselves by reflection, for neither excitement nor depression indicate truth except adversely.

Polarity 8.

The influence of form is dual in nature, and this gives it polarity. Polarity identifies the forces constituting form. Form too great for comprehension appears to lose its polarity, and the forces sustaining it appear to sever their relations, because the similarity between them is incomprehensible. "I lay down my life, that I might take it again." Spirit rises superior to the limitation of form. It rises superior to form in appearance but not in fact.

The influence of one polarity is involuntary, reflective and spiritual, while the other is evolutionary, expressive and base. The poles of a unit are of the heart and mind. Their influence is magnetic and electric; general and special; plastic and concrete; physical and metaphysical; and masculine and feminine.

The same polarity may appear inferior or superior, personal or divine, and good or evil according to the reflection or light in which it is viewed. Hearts are magnetic, while intellects are electric. All hearts are alike in the main, differing only in the extent of their greatness.

Intellects differ except as they conform to the heart by the atonement of reflection.

The two poles of a unit are alike in the main, and in their union lies strength. Like attracts like. Attraction exists so long as units are alike and remain of the same order. Attraction is increased by temperate variety of expression in unimportant particulars. When a unit expresses itself intemperately in any particular, it no longer remains in the good-standing of its order, and its magnetic or attractive qualities are destroyed.

No polarity has any lasting power when isolated from its corresponding part or natural relative. The possibilities of a lower plane are the demonstrations of a higher plane, but a profitable and established demonstration is the product of both planes.

When love is refined, consistent and established, it is neither electric nor magnetic, but electro-magnetic. No emphatic or particular demonstration of its qualities is necessary, for its constant radiation is a perpetual demonstration of its powers.

Spirit 9.

Spirit is the unit origin of power; the establishment of the unity and perfect consistency of design and expression. The spirit within is the centre of all forms without; the conscience or con-science of all that is positively known; the consideration of all that is sensed; the atonement of temporary with eternal influences; and the perfect coincidence of all opposing forces.

Spirit is the conviction of truth, and truth the convincing evidence of establishment. Spirit is the influence of natural relatives and the conclusion of all relative particu-

lars. It is the power of invention by which one is able to partially see himself in reflection. Power is an expression of spirit that grows in force according to the degree of its refinement in expression. The greatest power of spirit is the comprehension of self in reflection, and the discovery of equality in particulars apparently abstract.

Spirit symbolizes that which is most common, that on which it is most dependent for greatness and consistency of expression. It represents that which is within, is greater than its apparent self, yet cannot be expressed at present in any more suitable form.

Form is the partial expression or ultimate of a particular of spirit. The more absolute the spirit the more material its form of expression, and the more definite its ultimate. An irrelevant spirit may have a material form, and a relative spirit may have an immaterial form.

The more absolute the spirit the more magnetic its form; the more material, yet not apparently so; refined and highly organized, but as yet not seemingly associated with the evidence of its power.

Absolute spirit increases its magnetic qualities—as cohesion, irresistible attraction, tenacity of possession and an affinity for that which increases self in the right way. The right way is the issue of spirit and of every particular realization.

Spirit is the plane of will, virtue and prophecy. It is the plane of an absolute present at the expense of a minute or real present. "A day with the Lord is as a thousand years." Spirit is the plane of consistent ultimates at the expense of definite ultimates. It is perfect in the abstract, but fails in the issue or particular realization of this fact. It fails in the realization of its perfection until it reflects

upon particulars and expresses them substantially in perfection like itself.

Reflection 10.

Reflection or the sight of spirit inspires will and right action. Reflection is the natural impression made by a truthful form in association with its relatives regardless of adverse conditions and appearances. Reflection confines the attention to the consistent qualities of forms, hence to their real value.

Reflection discovers the correspondence between spirit and form: the relation between spirit and physical laws, between principle and example; and the difference between the virtuous aspect and vicious inversion. It discovers general values by intimation, intrinsic values by particular evidence, the value of apparent trifles and the value of evils, by allowing them to demonstrate their power after ignoring their appearance.

Reflection, inspiration, natural impressions and all forms of virtuous suggestion are the totality of the sense responses; they are unit realizations of the external consciousness cast upon the spirit or absolute within. When the sense impressions are antagonistic and base, the means of maintaining unity, power and comprehension are lost.

Restraint of vicious faculties facilitates reflection and leads to mastery, but repression of truthful and legitimate expression destroys both reflection and mastery by yielding to the adverse influence of fear. Realization is that particular of reflection which is most easily gained—without adverse experience—by focalizing the attention upon vital issues embodied in magic formulæ.

The more reflection is applied the more it proves itself reliable, by the discovery of important and vital facts, laws, principles or thoughts according to the degree of consistency inspiring it. Feeling is that reflection of spirit which is the beginning of consistency and the establishment of greatness.

The spirit of one particular is recognized in proportion as kindred particulars are comprehended, for their co-operation produces reflection, sight of principles and realization of greater power. Love is that reflection by which the spirit of one part recognizes equality in a kindred part diverse in appearance. Love, comprehensive reflection and natural response express themselves consistently, but all forms of excess and intemperance end in depression of spirits and failure of expression.

Spirit must be atoned with matter by making it personal and by personally applying it in all particulars possible to the physical analogies of nature. Realization of these correspondences increases most necessary understanding, establishes comprehension and renders reflection natural, because free from the bondage of form.

VIII.
MAGIC FORMULÆ.

Evidence 11.

Evidence is the means of proving the law. It is also the means of reflection, and of communicating with higher orders in the most reliable manner. No evidence is so trifling but that it may prove of paramount value in adversity, and it should therefore be given an opportunity of demonstrating its power and value before being condemned.

Evidence should not be destroyed if possible to prevent, since it is the means of occupying the attention, developing appreciation, gaining apprenticeship in minute details, realizing the value of apparent trifles, and of comprehending particular laws, principles and issues.

When an obstacle is removed without an understanding of how it is done, or when a form is destroyed without a realization of the cause of its existence, progress is delayed, because the destruction removes the most necessary means of understanding.

When the moral of an issue is recognized, or when the moral cannot be discovered without a sacrifice of form, the sacrifice becomes legitimate so long as honorable responsibilities are not neglected.

All things considered, the more attention paid to any subject, the more definite and clear the understanding grows regarding it. Realization, or the perfect understanding of one subject or part, does not insure the comprehension of converse or kindred subjects; but reflection does not attempt the realization of a particular

subject without a comprehension of relative subjects.

When an arrangement of evidence regarding a particular subject is complete, reflection discovers the natural conclusion to be identical in all persons who have the power of superior sight. As the arrangement of evidence extends, superior judgment and more refined sight are required to discover a conclusion identical with others of the same plane.

When the comprehension includes the analogies of nature, the correspondence supports truth and justice, and discloses the issues of the law. The law of correspondence invariably furnishes a natural conclusion, recognized as a universal principle.

The discovery of natural correspondence is easy when the mind is strong enough to remain calm in the midst of excitement, and undisturbed under the pressure of great responsibility. Impressions of great truths cannot be made upon the blind or insensible except through the form of fables. "And without a parable spake he not."

Thought, imagination and sight are but fragmentary reflections, and unreliable until they relate themselves by correspondence with the analogies of nature, thus comprehending the moral of appearances.

Law 12.

Law is definiteness and its fulfilment simplicity itself. No law without an exception is possible, however, therefore absolute definiteness is impossible and undesirable. In fact, absolute definiteness is an ideal that destroys its idolaters. This ideal inspires intemperance, the violation of law, and vice; it argues that because a little is good, more

must be better—more definite and easier to understand.

Fulfilment of the law is an easy and happy means of realization; it is a habit that grows definite in its consistency of expression proportionately to the degree that it is practiced.

Nothing is more beautiful or worthy of attention than the comprehension of charity; it is the realization of its virtues that brings understanding and natural fulfilment of the law. Charity lies in spontaneity of expression, in the dispensation of justice and mercy, and in maintaining honor by being definite, when necessary, to the minutest detail.

Virtue fulfils the law by turning the attention away from that which is not an inspiration to love and honor, thus exercising the will in a direction that must prove right in the main. Virtue is an exercise of heart and mind, and is rewarded in proportion as they are united, because then the judgment is good.

Sentiment is not virtue until it has been proven true by ordeal. Charity exercises all the virtues upon others after first demonstrating at home just wherein the sentiments are advantageous and reliable.

Physical laws are the particulars of spirit definitely materialized. They are the basis of reflection; the reaction of spirit in matter; the expression of principles; and the ultimate of consistent action. Definiteness of minute particulars produces evidence that is proof of organization and design to those who have the power to see.

Definiteness is the necessity and base of realization; it is necessary for the discovery of partial consistency and for establishing co-incidences. It is a matter of principle to be definite in making appointments that the interests and

convenience of all parties may suitably coincide. Indecision and indefiniteness are insulting unless unavoidable. They violate the law by introducing disorder into the calculations of others, thus wasting their time and energy. Golden opportunities are lost by indefiniteness.

No law without an exception is possible. To discover the exception is to be in possession of great power, as the exception is the issue of the law. Exceptions to rules and particular laws are apparently countless and of so trifling a nature as to have little apparent value.

Valuable exceptions are discovered by confining the attention to the most important issues of life, not allowing it to rest upon exceptions, as their counterfeit forms distract the attention. Valuable exceptions to law are discovered most naturally by making the self an exception to the common law of adversity and inversion.

Expressions of honor, justice, love and faith appear attractive or repulsive according to the degree of comprehension and power of avoiding inversions.

Inversions 13.

No lasting profit is gained by inverting the law. An inversion is a failure of virtue and reflection; an assumption that wilful ignorance of the law is an excuse for indulgence, for violation of the law, or for omitting to fulfil it.

An inversion is a wrong direction of the attention; it is a self-imposed limitation of the sight by confining it to failures, to the negative or adverse side; and insensibility to the spiritual, virtuous, ultimate or converse aspects.

It is an inversion to expect more from others than from the self; to criticise others before the self is above criti-

cism; or to call others to account before first seeing wherein the self is involved by similarity.

While fulfilling the law it is possible to love only the lovely, beautiful and true. An attempt to love the failure of a virtue may be sentiment so long as made in good faith, but the judgment being poor becomes inverted when this is long continued.

The inverted are unable to comprehend the good intentions of others, ever suspicious of evil. Their regard for themselves is disproportionately greater than their respect for the rights of others equally worthy. This conceit finally becomes self-pity, fear and terror; the possibility of these adverse aspects reaching a dangerous extreme, arises from an unwillingness to face the consequences of the personal will. The personality desires to be saved. It desires to be saved from the consequences of its own waywardness; from the consequences of indolence, luxury and unwillingness to act in good faith.

Justification, defense and pity for the personal self spring from the ignorance of the omnipotence within and from fear of personal peril. The desire to be saved is the result of an inverted direction of attention, by which it is placed upon the personal form; this inversion arises from the inability to discriminate between form and spirit. Virtue acts regardless of consequences, and thus avoids the danger of yielding to fear and involuntary adversity.

The inverted are unwilling to "Let well enough alone," but seek to insure themselves from the possibility of fear or adversity, regardless of gross injustice to others. They seek to make forms more perfect than is possible from their very nature or excuse for existence. Inversion serves the lesser at the expense of the greater, and sacrifices the end to

the means.

The consequences of guilt, and an heroic effort to conceal a great sacrifice, appear identical on the surface. Sympathy and intuition through power to see the virtuous aspect, are able to discriminate. But the inverted, through presumption or taking silence for confession of guilt, condemn in others what would have been true of themselves.

Self-pity seeks to be indulged; it seeks to be depraved by the destruction of self-reliance, gratitude and the nobler sentiments. Indulgence is the joy of feeding the brutal instincts until their satisfaction becomes so revolting to the nobler instincts, that they are eventually destroyed.

Sentiment is all that constitutes mortal existence. The everlasting necessity for sentiment, and the apparent necessity for remaining inverted, springs from failure to keep the attention fixed upon success of the virtues, first in self and then in others. From this failure to hold the attention in the right direction, the source of reflective happiness is turned toward intense responsibilities that will not be so neglected.

An inverted person deliberately depolarizes himself by harboring spirits of an unkind and revengeful nature; by acting from unjust prejudice, regardless of the feelings of his sponsors and dependents; and above all by prying into the secrets of a fellow being's heart to satisfy his suspicion, curiosity or contempt.

Inversion depends wholly upon the meagre evidence of the physical or sensual faculties when rendering hasty judgment, regardless of the promptings of the finer and more gentle forces. An inversion demands from others a virtue before it has realized the quality of that virtue by experience and personal demonstration: otherwise it would

be merciful, yet avoid the danger of indulgence.

Criticism is an inversion that demands, not virtue, but some counterfeiting sentiment; it demands from its associates the fulfilment of an impractical opinion as to what constitutes virtue; and it expects the unnatural demonstration of some ideal the folly of which is soon recognized by all who attempt it. Practical ideals are demonstrated virtues when a perfect understanding warrants their requisition from others.

Exceeding mercy, when shown to the inverted, appears contemptible to them, for they are unable to discern the nobility of purpose, or to comprehend the great unity of worthy motives influencing the impulse. To exceed the bounds of mercy is an inverted virtue; hence it is a vice.

Permitting injustice and submitting to imposition, savor more of dishonor and cowardice than of the non-resistance of evil. Impersonal evil, or indiscriminate imposition upon inoffensive members of society, is criminal; and voluntary toleration is unjust sentiment if not inversion.

Exceeding the bounds of mercy, exercising patience when it is no longer a virtue, and otherwise condoning evil toward the public, is the shirking of a responsibility dearly paid for in disappointments apparently irrelevant.

Sins of omission are as unjust as sins of commission. Virtue restrains the spirit of revenge; but when pity has grown indulgent, it is no longer pity, and no longer akin to love. Overweaning pity, indulgence and faith, invested where security is poor, are certain of betrayal, for the form is no longer suited to the end and so meets the end of all forms.

Self-pity, concealment of honest emotions, and failure to tell the truth to those who are able to bear it, are rewarded in-

versely, because the motives are not upright. The lovely are loved because they prove themselves lovable by first loving. They love the best within themselves first, and in that way are able to see the best in their relatives.

The unlovely invert the law by seeking to be first loved, insuring self-defeat. What they seek is not love but pity or indulgence, because love is inspired by virtue and based upon respect; but in lieu of evidences of beauty, the inverted proclaim adversity and even feign distress.

Voluntary endurance of adversity permits the master plainly to see laws which are reversely emphasized by involuntary adversity. Involuntary conduct is devoid of virtue and therefore not a fulfilment of the law; it is rather a bondage to the form of the law through confinement of the attention to the adverse or inverted aspect of power.

When law is without an exception, it no longer appears to the sensible as law but as fact. To confine the attention to the adverse, inferior or base aspect, is to ignore a fact upon which success is dependent. When all other means of dependence have failed, faith relies upon the existence of this fact. Until this fact upon which faith relies is recognized, its existence remains an issue denied by involuntary action in all its forms.

Faith 14.

Faith seeks demonstration of the issue or law that in the end virtue is stronger than vice, good is more powerful than evil, and right will ultimately overcome immediate wrong. Faith is a voluntary investment of life in the good security of consistency, regardless of the delay necessary for perfect expression.

Failure of consistency in expression may be ignored when made in good faith, voluntarily, and with a willingness to face the consequences, as in charity or substantial pity void of condescension. Love, though blind to inconsistency in the object of its affection, is keen to recognize the injustice of its own indulgent attitude.

Faith shows its power and consistency in personal application. Failure to apply shows faith to be of the head and not of the heart; that it is sentiment and not virtue; that it is theoretical and impractical till demonstrated; and hence that it is not faith but blind belief.

Faith is an investment where security is good, and, like seed in good soil with suitable conditions, it is not disturbed by questioning or doubt till the time of harvest. The reward of faith is certain, for it perseveres after exhaustion, though hope be dead. Its benefits are not confined exclusively to the self; but by involving the welfare of others it moves them to conspire in the reward of faith.

Danger of the betrayal of confidence and the consequent necessity of faith are vital issues of the law. Faith relies upon responsible authority after exhaustion arising from attempted self-reliance.

Self-mastery is discovered by the relief which follows the confession of motives causing shame. But when one is not ready for relief, a master-hand will not permit an opportunity for confession, and will conceal his power because certain of betrayal.

Confession to the master is only necessary when one is unwilling to confess to himself the wisdom of renouncing base motives. "Call no man your master." Otherwise, the need of faith in self and of being honest with self, becomes less apparent; and failure to recognize the need permits

adversity to arise, relieved only by confession or increased indulgence.

To act in good faith, regardless of selfish advantage, amounts to the inspiration of justifiable motives. When faith has once been invested in a relative, or one has acted in good faith, nothing short of self-condemnation should be permitted to disturb or destroy the investment. The irresolute are thereby compelled to act honorably from a sense of shame, when they are capable of no nobler motive. Faith will open the heart and inspire nobility, when even adversity fails to arouse sympathy.

Repentance draws forth pity, and, by the assistance it brings, tides over difficulty. Confession is a means to the same end, for it unburdens a load of shame. To employ confession, to feign distress and to be conscious of self-pity, are forms of moral beggary—the common means of betraying the confidence of the master.

The master's confidence is betrayed through an attempt to bridge the impassable gulf or distance between the sense of honor in himself and pupil. But there comes a time when voluntary adversity refines his personal appearance beyond the domain of the physical senses.

Involuntary adversity and the urgent need of relief force the faithless (those of little faith) to invest the little they have where it is certain of betrayal. "Whosoever hath not, from him shall be taken away even that he hath."

Faith, being the offspring of love and wisdom, must be the issue of both—of life, the most vital issue. The Word is the consciousness of power constituting a principle, the means of overcoming difficulty, or the issue faith. "The just shall live by faith."

Money symbolizes power; but its happy investment ap-

plies to faith—investing sympathy wisely. Money unwisely invested never brings happiness. Irresponsible people are most willing to experiment with money; but they are the least willing to face the consequences of their mistakes, to which they are blind.

People fail to discover or understand their relatives from lack of faith in their neighbors, fearing to be honest with them, waiting for them to take the initiative. Inversions expect others to begin good works; they are willing to share in great benefits without assuming hazards that open the eyes of faith to become knowledge.

Negation 15.

Power springs from a superior realization of unity, to which all positives are negative. Perfect fruit is rooted in the rich soil of many failures: immortality is rooted in its negative, mortality.

A negative is a naturally base unit having two poles or extremes, one spiritual and the other material. A negative is the failure of a spiritual law to express itself in a particularly definite manner. If spiritual laws were as definite in their expression as demanded by the inverted or irresponsible, it would demagnetize their efforts, depress their spirits, and deprive them of liberty. The result would be the same if neighbors conformed to our particular ideals of perfection in them.

To antagonize a negative or evil, is to criticise the divine purpose because it is manifested in some degree short of our individual notion of perfection. Criticism and personal condemnation are evidences of seriousness, irresponsibility or inversion. To deny that any form of power, in-

cluding personal evil, springs from a source other than good, is to wilfully ignore higher law.

Denial of the existence of indisputable facts is justifiable in the blind, as with them it results from the failure of realization; but wilful denial causes blindness.

Surrendering the attention involuntarily (without exercise of will or judgment) to negatives, failures, that which is not beautiful, or whatever disturbs reflection, should be avoided as much as possible because it is legitimate to deny that which is not established; also because positives are more powerful and nearer the truth; this is a rule to which, of course, there are exceptions.

Negatives are the evidences of greater truths which from lack of definiteness have failed to attract attention; they are therefore indefinite, and it is impossible to prove them substantial.

Negatives should either be dealt with voluntarily (as a matter of choice), or they should be ignored: in this way they are treated in good faith, and it is unnecessary to take into account their failures, for if truth be in them it cannot be ignored.

All failure, fear and involuntary adversity (resisting evil), are inversions of the law. An inversion fails to exercise the will or faith in self when honor is at stake. "Who hesitates is lost."

"If" is the failure of spirit; it is the negative of its vital issue. To forget "If" in good faith, when honor is at stake, is to penetrate indirectly all difficulty: thereby one may pass through hell and death, oblivious to its terrors. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

The very presence of doubt, disturbance, anxiety or

question, is evidence that the human will is not atoned with the divine. All forms of negation, fear and ignorance of necessary truth, arise from an unwillingness to atone the human with the divine will: faith in the power of divine coincidences is weak. The attention is held by failure, though the best possible under the circumstances may have been done.

Living up to noble impulses before they have time to pass away, is the easy method of atonement and of the realization of vital issues. Delay in the comprehension of important issues comes from the habit of delaying the execution of noble purposes. Delay in the realization of a particular issue calls for focalization of the attention upon the difficulty according to the seriousness of the delay.

Issues 16.

All issues or difficulties arise from a conflict of motives in which the nobler survives, although the victory may not be apparent at first. Whenever one unit tries to take advantage of another, it is through personal love or love of form, although the cause may appear to be enmity or indifference. As soon as the ultimate of his conduct becomes apparent and the correspondence of nature is recognized, he will repent or cease the injustice and a long train of difficulties will be solved.

In this lies the simplest solution of all real difficulties. Through the non-resistance of evil, the ultimate of personal conduct becomes evident: when the unnaturalness of injustice is realized, the wrong appears foolish and revolting; the difficulty solves itself; and the issue becomes self-su-p porting or advantageous.

The greater the difficulty, the more vital the issue; the more permanent the advantage when the difficulty is rightly overcome, and less desirable when otherwise. Through the mastery of issues, adversity is converted into advantages which increase the virtue with which to more easily overcome still greater difficulties.

Difficulty arises from attempting mastery before serving an apprenticeship, from attempting too much in an indefinite manner; and from ignoring issues because they appear no greater than trifling or irrelevant details. Mastery realizes and comprehends the poles of a unit, atones the extremes composing the unit, and avoids confusion by discriminating between the form and spirit.

Power lies in instant, easy and particular realizations which have not yet taken objective form, but the results of which belong to artifice and invention. Artifice brings quick results, but they are temporary and unsatisfactory in the ultimate, for the will that depends upon them for ignoble advantage is personal and unnatural. Until artifice grows natural through identification with the particulars of a greater organization, it is not reliable in emergency on account of failure to realize the true issues of life.

Artifice unnaturally emphasizes particular results by inversion, action fails to co-incide with reaction; and in place of voluntary virtue, the result is involuntary adversity.

In gazing at a jewel, according to the time-honored custom, the rays of light from the sun and from the eye of a person co-incide and form a particular realization. The jewel then becomes the mediator of an artificial atonement between the person and that expression of divinity manifesting through the sun.

Responsibility 17.

Nature is ever responsive to the requirements of plasticity, but fails to provide for the recuperation of intemperance, specialized function, or apology. When the mind alone is refined, it becomes quickly specialized and inverted, but refinement of the heart renders the mind plastic, sensible and responsible in the use of power.

The possession of power without responsibility, is fatal in its results. The mere possession of power does not insure responsibility in its application. Presumption, failing to see this fact, condemns the hand that withholds great opportunities from the self-destructive aspirations of the irresponsible.

Responsibility recognizes power and opportunity by the intimation of consistent evidence; but the irresponsible demand that they be trusted with secret intimations where truth is certain of betrayal. Personal demand, criticism and contempt are tokens of irresponsibility, and consequently of the inappreciation of great opportunities.

The more truth one possesses, including the possession of all forms of power, the more evident to the responsible is his expression of responsibility, hence the less his need of profession. It is dangerous to present evidences of power to the unappreciative and irresponsible.

Relationship places responsibility with relatives, where it belongs, for they alone are wholly reliable. To invest other than a relative with responsibility, is an inversion of the law. The law is:— "Love thy neighbor as thyself." The neighbor is appreciative of sympathy and assistance. To discover in what particular one is a neighbor, he must be trusted along various lines to no greater degree than may be

forgiven or forgotten in case he prove unappreciative.

The master remains hidden among neighbors until he is discovered through an attempt to assist him. The irresponsible omit to trust their neighbors to the extent of the rule of faith, thereby insulating themselves from the master. Responsibility cements relationship, creating an affinity or love between two parts of a greater consistency.

The person who will permit another, who is capable of self-reliance, to invest him with authority, is himself irresponsible: this is the issue of virtue, mercy and sympathy. Intemperance in any virtue inspires unwarrantable assumption of responsibility through an unsuspected pride, self-consciousness of virtue and personal success.

The irresponsible are anxious to assume obligations where they are particularly unreliable, because it stimulates their pride and seems to warrant the shirking of more legitimate duties. An attempt to shirk responsibilities forces them upon others, and destroys the pressure from which power springs: to regain power, radical changes become necessary.

Failure to hold relatives responsible beggars their self-reliance; converts friends into enemies by restraining the sense of obligation; subjects the master to betrayal of his confidence from indulgence; and demagnetizes the guilty.

Pupils betray the confidence of the master by feigning great distress, thus arousing his sense of pity; by demanding indulgence, thereby forcing upon him their own responsibilities; and tempting him to compromise or bridge too great a distance between the sense of honor of each.

IX.

THE ABSOLUTE.

God 18.

The Absolute is a demonstration of perfect consistency or unity resulting from eternally established, consistent relationships. When conception of the qualities of the Absolute exceeds the ability to personally demonstrate them, the result is lack of individuality and of definite purpose; since conception, unless accompanied by demonstration, is irrelevant and valueless.

References to the Absolute must therefore appeal to the understanding, otherwise there would exist no common ground of correspondence between the Absolute and its particulars.

The interpretations of God are many and varied: the more similar these interpretations, the more nearly do they approach the truth. Diverse interpretation is caused by presumption, which seeks to limit the possibilities of the Absolute to the scope of personal experience.

The Absolute is relatively known in His offspring, the manifestation being the same as that of any person who reveals himself naturally. The power to recognize the difference between the Absolute and its manifestations depends upon the degree of sensibility, which must be developed in order that the evidences of consistency can be recognized; this power of recognition also depends upon the ability to comprehend an extensive array of established evidence.

The inverted are blind to undeniable revelations of the Absolute, holding it responsible for the fact that they shirk

all sense of the responsibility by which manifestation of the Absolute in humanity is maintained.

The inverted receive few revelations because of failure to reveal to their fellows those evidences of the Absolute which they do recognize.

Inversion results from failure to express sentimental truths discovered through experience;—"But whosoever hath not, from him shall be taken away even that he hath."

Those who demand a definite manifestation of the authority of the Absolute are blind to the fact that the assumption of authority, unless based upon absolute necessity, carries with it a responsibility that is self-destructive in its very origin.

A definite manifestation of authority is the particular emphasis of some quality of the Absolute; an emphasis is unnecessary and most undesirable, since it destroys the responsibility incumbent upon humanity of maintaining consistency without demanding unwarrantable indulgence.

The inverted refuse to accept the authority of God or of His angels, in blissful ignorance that they are thereby being debarred from the possession of advantages which would undoubtedly be appropriated by them for personal ends.

Man must himself become absolute or perfectly consistent before he can recognize the consistent possibilities of the Absolute. The conduct of the Absolute corresponds to the necessity discovered by love to remain consistent with its manifestation. In order that the consistency of love be not strained beyond endurance, and that it may remain secured from degradation, no one may hope to be loved unless he first prove that he is worthy of love. The unlovely may be indulged with pity; but pity is not love.

Through an inappreciation of God's love, we express our-

selves so inconsistently that while acting with the purest of motives we are misunderstood. Christ Jesus preferred to be appreciated by succeeding ages, rather than by the one which gave Him birth, therefore the manifestation of His life was not confined to the age in which He lived.

Name 19.

The Absolute is referred to by the use of various names, such as God, First Cause, Spirit, Life, Energy, Force.

"What's in a name? The rose by any other name would smell as sweet", since its odor appeals definitely to the physical senses, and the power to radiate perfume does not depend upon title for recognition.

The mind is confused by names; these, while emphasizing particular qualities or possibilities of the Absolute, cause the power through which they are consistently demonstrated to be overlooked.

The purpose of a name is to indicate position, but not to define the limit of opportunity. Those who depend upon definitions for information will view position as a point located beyond the horizon of their understanding.

The various definitions of the radix appear at first paradoxical. One definition seems to conflict with another, because qualities manifesting under various conditions are subject to change. As the scope of vision increases, these apparent inconsistencies disappear in a transcendent moral previously evading attention.

Environment gives the radix the opportunity of manifesting its power to rise superior to adverse conditions, and thereby improve them. Adverse conditions, therefore, lose their power when the radix of a particular form or person-

ality relates itself naturally as a part of the organic whole to the Radix of all forms.

Change of environment allows the radix an opportunity of manifesting consistently, yet without effort. Descriptions of the radix, therefore, vary according to the changing forms of its manifestation, as drawn forth in response to its environment.

The term radix is here employed to indicate the presence of the Absolute, and includes the idea of an innate quality made outwardly evident in all forms, whether manifest in greater or lesser degree. Every form is a particular evidence of this quality. The term radix is also suitably related by sound and meaning to other technical terms appealing readily to the understanding. It indicates spontaneity or an overflow of force arising from the roots and working out toward the circumference.

Radix means root: but when used in a universal sense it refers to the good, true and practical existing in every form as the root of all power. Anything beyond the good, true and practical, considered as a unit quality, is unworthy of particular observation beyond ridding the attention of disturbing influence. Function discards evil; but retains the good that it may be expressed suitably to the conditions of the form through which it manifests.

Force can be understood only by the effect produced or by the conditions of its manifestation. It is produced either directly or indirectly by conversion from other forms of energy. It is the result of some exciting cause and travels at different degrees of speed and strength according to the substance conducting it. Force is one of the most universal or ever present qualities of the Absolute; nothing regarding its identity may be positively known, therefore con-

sideration of the Absolute would be ridiculous were it not for the necessity of discovering and conforming to absolute laws.

There is a quality of force that manifests itself universally, and of its attributes all forms in their diversity are but symbols.

All forms of force are convertible into other forms. Heat is transformed into light, and light into vital force as in plants. Of this force the sun and all the elements of nature are reservoirs. But as the elements are in a state of equilibrium, no use can be made of this force unless liberated by some process of destruction or resistance. Resistance to this force is the source of all human energy.

There is no known substance through which its attraction is not felt, with the exception of soul substance. Soul substance, being resistant to the coarser elements of this force, is correspondingly the source of great power. Thus, on the physical plane, if a substance wholly resistant could be found, it would become the source of unlimited power.

This force is usually referred to as a substance, though it rises superior to all definitions of substantial forms. It is regarded as a fluid capable of transmission to a distance. Its manifestations cannot be described without the use of language impossible to apply strictly to material force. The most common form of this force is known as electricity, yet descriptions of it are equally applicable to other qualities of the Absolute. It is utterly impossible to convey in words a realization of this marvelous force, the power to appreciate it depending solely upon the degree of mental sensibility.

Beginning 20.

"Beginning" is a relative term, referring to a definite state of consciousness, namely, a realization of the relation between cause and effect. When the sensibilities have been so aroused that a greater array of established evidence can be comprehended, the natural conclusion, inevitable consequence or culmination of the evidence is recognized as a principle.

Discovery within of a principle attracts its corresponding form without, and the dawning of the form upon the consciousness marks the time when its existence will be made use of in subsequent calculations. This time indicates the beginning of recognition, and relates to the form, the principle of which may have existed from the beginning of time itself.

When a child learns the meaning of a word, he is surprised to discover that the word is in constant use, but that he had been insensible to its sounds or form when previously employed in conversation. Spirit is the substance or principle of all things, and its recognition is the beginning of eternal life, for it inspires reliance upon the beginning or radix of all forms.

Realization of the presence of an issue causes the discovery of the relation existing between its responsible and irresponsible factors. An issue is the beginning of adversity, and its recognition the beginning of resolution and responsibility.

At the inception of a principle greatly in advance of the average comprehension, and previous to the demonstration of its possibilities, the recipient imagines that he is personally superior to his fellows;—failing to realize his complete

dependence upon them for the power of demonstration. Through this inversion of power he imagines he has the truth, all the truth, and nothing but the truth. This is the beginning of schism in the Church of Christ, both in the individual and in the body corporate.

The radix is the origin of all power, and indicates the unexpressed possibilities of every natural form. It is the direction of least resistance within; the common direction sought by all forms of natural energy and the beginning from which all forms spring and develop consistently. It is the proper source from which to insure success at the beginning of every desirable enterprise. "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune",—because at that time the personal will is regulated by a direct impulse from the divine will or radix, and is thus rendered responsible.

A person begins to live when he realizes the omnipotence of spirit and the already existing perfect consistency of the universe as a whole. "Let there be light," is the spontaneous cry of every soul on awakening to a realization of the fact that it alone stands in the way of the demonstration of its own divinity.

Light is the influence of a superior order. "At midday, O king, I saw a light from heaven, above the brightness of the sun." Greater light shows the way to live more consistently and with greater self-reliance, rendering the individual more responsible for the consequences of his action, because able to see results more clearly.

Responsibility is the beginning of virtue and is gained through willingness to face the consequences of every thought and action. Until one is willing to face the consequences of his conduct he has no right to expect assistance,

for he would fail to appreciate true assistance when offered.

Irresponsibility seeks indulgence, which is a questionable form of assistance because facing its consequences may be shirked. The consciousness of a personal motive is the beginning of intemperance and adversity; while restraint of a motive unsanctioned by the conscience is the beginning of reformation.

To readily overcome any great difficulty it is necessary that a right beginning should be made, and, by so doing, the possibility of a right ending is increased. Every real difficulty contains within itself the secret or elements of its own overcoming; if only an apparent difficulty, it disappears with the turning of the attention in another direction.

When persistent effort seems necessary to overcome great difficulty, serious misunderstanding is indicated, also necessity of returning to the radix for the purpose of locating its cause.

"In the beginning God created the heavens and the earth." In the analysis of the motive for asking every important question lies a value greater than may be found in any external answer. Strength and courage of conviction lie in their origin, or in the motives inspiring them. The understanding of self is based upon a recognition of the motives inspiring selfish action. As the character of selfish motives is recognized, they are discarded, pushed toward the periphery of self and used only as evidence for necessary or legitimate self-preservation.

Spirit 21.

Spirit is veritably God the Father, and not a reflection of Him, as is sometimes contended. If the spirit of mortals were merely reflections of God, they would still be of the substance of the Father, but with all relationship and means of identification destroyed. In such case, there would be no absolute standard of progression, and the existing unity between all forms would become hopelessly confused.

God is life, and manifests Himself in obedience to absolute laws. He may be recognized proportionately to the degree of soul acquired by a spirit during its earthly pilgrimage. "No man hath seen God at any time, save the Son." A spirit is clothed with the Sun and becomes a Son according as it maintains its individuality in the face of adverse conditions. The Sons of God see God through the Sun, to whose Presence men are blind. By men are meant those who worship mentality regardless of soul or of the system through which spirit is demonstrated.

Soul is the wedding garment marking the rank of spirit, protecting it from distraction, and facilitating its power to rise superior to adversity. Adversity is a temptation to invest the attention adversely to one's best interests; and if yielded to involuntarily interferes with the accumulation of soul substance. The spirit becomes interested in and identifies itself with every form in accordance with the degree to which it allows itself to be impressed. False impression interferes with freedom of expression; it extorts the attention by impressing the spirit with an idea that a particular form is worthy of its attention, regardless of the spirit or eternal value which the form represents.

The soul protects the spirit from the temptation to devote

its interest to forms of trifling and temporary value, forms which would not be consistent with its eternal interests.

A Soul is regarded as a personality, in the same manner that personality is regarded as mind. Names are but the means of identification, just as the employment of a characteristic attribute represents an individuality. Confusion fails to recognize a greater quality than is expressed by the reference, assuming that a form amounts to no more than the truth it expresses. From an absolute position this might be true; but the blind are insensible to perfectly consistent expression or radiations superior to their own demonstrations, owing to the confusion of their sensibilities.

Soul is the individualization or covering that protects the spirit from dissipation. As a soul grows in strength it is able to face temptation without yielding to an exaggerated impression of its own worthiness.

The spirit becomes dissipated and loses soul power through intemperate devotion of attention to some object. Through intemperate devotion of attention to any object, interest grows to inordinate love, and spirit finally identifies itself with the form of that object beyond its power of withdrawal.

This confusion of the spirit permits its identification with a particular form until it becomes isolated, when, like a house divided against itself, it falls. The spirit then assumes itself to be the person or form with which it has become identified, and is unable to separate its spirit consciousness from the consciousness of personality. This confusion blinds the sight and leads to confusion regarding all the forms of nature.

Through dissipation the spirit loses substance; it loses

the consciousness of possessing soul and the affinity by which soul is held in organic structure. The spirit then becomes depressed and leaks away; or it is identified with thought forms, shades and elementary spirits infesting the atmosphere.

These elementary offspring of spirit then return, seeking to impress with thoughts of adversity the parent that gave them accidental birth. They seek to impress the original spirit with intemperate appetites and self-indulgent desires, in order that it may lose the soul substance upon which they seek to feed. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Soul, then, is destroyed by submission to impressions created by adverse thought forms; these forms are inspired by elementary spirits which were originally part of the soul's own spirit, and it is a question which has the greater power, the original spirit clothed with soul, or numbers of elementary spirits possessing neither soul, mind nor purpose beyond the degree necessary for the indulgence of their drifting existence.

Elementary spirits should be starved out by refusal to yield to impressions of adversity; thus forcing them to return to the parent spirit as organic parts of an original whole, giving it greater power of consistent demonstration and enabling it to acquire more soul substance through which to manifest Sonship.

Nothing is worthy of attention outside the beauty of spirit manifesting consistently in all forms according to the definite circumstances of emplacement. We relate ourselves to God by remaining individualized spirit co-operating with Him in bringing about a demonstration of His

own powers in material creation.

As soul substance is aggregated through consistency of daily life it becomes impervious to adverse impressions or impressions of adversity. The elementary spirits are starved, allowing the original spirit to regain its original individuality, strengthened through the trials undergone.

When elemental spirits or souls that have been greatly impressed with adversity become incarnate they may assume the form of monstrosities. When a spirit becomes devoid of soul substance, the soul is said to die. When a person dies from poverty of soul substance, he is compelled by shame and confusion to hide his nakedness, thus remaining where there is not sufficient light to expose his true condition.

Such persons, owing to the darkness in which they are compelled to grope, understand less of their true condition when disembodied and in the psychic plane, than when inhabiting the physical plane. When disembodied, they are obliged to return to a world of material forms, and, by association with their fellows, acquire intelligence or mind. Mind is a mould, shell or protection to the spirit, which it uses until strong enough to face temptation and thereby gain affinity for soul substance. The process is analogous to that of the egg-shell protecting the chick till it is hatched into the consciousness of a higher plane of action.

Spirit alone has the power to attract attention. Any form, therefore, that attracts attention, even though it be disturbing or apparently evil, derives its power from spirit. "Thou couldst have no power at all were it not given thee from above." It is the power of a form that attracts attention, and according to the degree of attraction it is related by spirit to the observer, a relationship which, when under-

stood, is beautiful.

Failure to recognize the beauty of spirit ensues through confusion of the form with the spirit. When spirit is turned toward spirit, the beauty, desirability and relationship of every form that has power to attract the attention is recognized.

As forms grow true they become definite, and, by merging into greater forms, develop as natural units and become less apparent; their power is radiant, and is used to support others rather than to express themselves in a personally selfish manner. Through consistent co-operation, the need for selfishness disappears.

Perfection does not belong to form. As form approximates perfection, it submits to the inspiration of spirit, radiating its influence as beauty. The reconciliation of spirit with form is beautiful when recognized.

Through failure to radiate spirit, the form becomes depolarized; it loses equilibrium, the sun of righteousness no longer shines upon it and, through the consequent loss of beauty and usefulness it is no longer afforded an excuse for existence.

The Point 22.

The Absolute is inconceivable; therefore in manifesting it assumes the quality most conformable to the mind observing it. The quality of the Absolute is manifested as a mathematical point, void of dimension beyond an indication of its position. The demonstration of a point, to be consistent, must be manifested equally in all directions, compelling it to assume the natural form of a sphere or cell.

Both spiritual and material entities are indicated by forms. These are the bases of reference and the means of

indicating purpose. They also assume the responsibility of supporting the radix or spirit. Thus is assumed a mutual understanding of the natural relation existing between a form and the spirit it in part supports.

When a form is sufficiently brief, apparently irrelevant or suggestive, it becomes a point. That to which the point refers is relative to the point only in the mind of one capable of reflection. Reflection recognizes the natural relation existing between a point and its meaning.

Should an object indicated by a point possess a self-conscious will with power sufficient to work consistently, its greatest necessity would be demonstration of its possibilities. The satisfying of this great necessity is called function.

Function eradicates substance from the center of consciousness and, by the resolution of self into a minute and definite analysis of all its possibilities, forms a periphery, circumference or definite limitation to the extent of resolution. Function discovers the possibilities that are most necessary as a beginning in the fulfilment of consistent desires.

The power of originality, invention and design are attained by discovering the greatest necessity before seeking to satisfy it. Necessity is the mother of invention, while desire is the consciousness of a definite necessity inspiring determination or self-imposed limitation.

In focalizing the attention upon an imaginary point for any length of time, it will be seen to develop a circumference at the expense of its center. Any mind strong enough to rivet the attention periodically upon such a point will come into possession of all knowledge. But the greater the extent of knowledge concerning material things the more

unprofitable, owing to the tendency of material force to dissipate itself.

When people in a theatre discover it to be on fire, their disorganization becomes self-destructive through allowing the brutal instincts to assume control of higher faculties. The boundary of consistent determination or of the line of crisis is broken and consequently the power to make a profitable investment of knowledge by definite understanding is lost. In order to be useful, knowledge must be organized, especially in emergency. It must be based upon definite expression in which the Absolute becomes manifest through its outward consistency.

It is impossible for organized knowledge to manifest consistently except as good will toward men. When thus manifested, the Absolute no longer appears as an indefinite indication, possible position, or imaginary point, but, through manifestation of quality, is invested with the sense of possession. Possession is consciousness of power sufficient to demonstrate the self consistently.

A point indicates the principle of spontaneity or the overflow of force arising from the root and working out toward the circumference. A principle is the culmination of a group of cells or radicals; the synthesis of all particular units of a given order; and the point of comprehension of a family of naturally related members. A principle indicates a community of interests which, by recognition, inspires the members of an order to attempt by focalization the solution of problems common and vital to all.

A point is a definite, established position indicating a greater unity, and assuming a perfect understanding of the means by which it is supported. It is the momentary manifestation of a mysterious power that baffles the under-

standing. It is the Nth power, entity or energetic existence, containing within itself all the virtuous qualities of the substance from which it is refined or extracted.

A point is an indication of universality, and, when carried to its natural or consistent ultimate becomes a cell, form, or established fact. The value of a cell, cipher or form depends upon the character of its position and the number it follows or precedes. When universal or common qualities by their aggregation establish a unity that is undeniable yet not wholly apparent, the fact is indicated by a point.

When sufficient in number, the repetitions of a point representing power indicate the limit of their appearance; repetitions establish form. Unnecessary repetitions produce monotony, while diverse repetitions produce mystery and arouse a desire to comprehend it.

When it is necessary to arouse particular qualities, monotony may be avoided by change of scene and the substitution of one point or principle for another. Points and principles remain the same, but the form of their appearance is subject to constant change. The radix is the important point, cause or power within each form indicating its center.

ISSUES.

X.

Authority 23.

Authority is the power that springs from consistent responsibility. When authority is conferred upon a responsible person, his responsibility and consequent authority are increased; but when conferred upon the irresponsible, adversity ensues through accidents resulting from inconsistency.

Reliability is shown by virtuous self-reliance, that is, holding the self responsible for the consequences of personal action; also by holding relatives equally responsible for the consequences of their personal action, and by keeping sacred the confidence of the master, or one who speaks with legitimate authority.

Little truth is contained in teachings not proven by personal demonstration. An issue of authority arises from responsible people dealing with those who are irresponsible. The relationship is unnatural and will inevitably be strained by betrayal of confidence.

Pupils who quote the master in support of their personal opinions fail to understand him; since it is evident that perfect understanding would render quotation unnecessary. By—presumably—quoting the master's teachings, the responsibility of error is thrown upon him; thus is he betrayed, and that which they fail to appreciate wrested to his detriment and their own defeat.

Failure to focalize the attention voluntarily in the right direction, or permitting it to be disturbed by minor issues, causes eccentricity and intemperance; these ultimately re-

act in bondage, which is the influence of a form that confines the attention against the will, preventing the reward of involuntary devotion.

A self-reliant person allows himself the free expression of sentiment, and to the extent of his willingness to endure the consequences is he responsible for them. He is conscious of security in the establishment of his position whether expressed in methods of thought, in speech or in action. The unreliable, divested of legitimate authority, seek to be trusted along lines wherein they have failed to prove themselves responsible.

When the sense of response has grown intemperate in some particular, it degenerates into mere responsive emotion of the senses, and ultimately discovers a person toward whom it manifests in the form of personal affection, exclusive friendship or jealousy. A failure to restrain this intemperate tendency results in uncontrollable appetite and passion. Strong appetite, jealousy, passion and all disturbing influences are due to impressions received from particular forms which hold captive the attention by interfering with the susceptibility to other forms equally beautiful or inspiring.

The sense of possession brings into consciousness the standard of time. As it develops, courage, will and mastery are aroused, which in time are transmuted into responsibility and authority.

When an expression of will is evidently consistent, yet not fully understood, a sense of authority is inspired. The sense of authority arises from the will to possess a particular form, the meaning of which is not fully understood.

Sacred is the character of authority when its consistency is evidently greater than the power of the person to

comprehend it. The better the understanding of legitimate authority, the more beautiful and sacred its appearance.

Mastery is the courage of conviction, and is influenced by consistency of sentiment rather than personal opinion. The master deals with his pupils as specialists or masters of particular issues, so long as they do not conflict with his sense of honor. In case of conflict he submits his personal opinion to their conviction, and is rewarded by increased consistency of sentiment and the cementing of relationship.

The master does not exercise authority or offer personal advice until the self-reliance of the pupil has become exhausted; his sense of pity and relationship is aroused by evidence of vainly concealed distress or by a legitimate appeal made by means of other tokens of appreciation.

The pupil learns from the master, relying upon him as an embodiment of authority. He draws from the master the sentiment of pity rather than of love, because, seeking to be indulged, he fails to express love, and seeks to invert forces by permitting them to operate from without rather than to express them from within toward the circumference.

The electrical or base are ashamed to be caught in a noble action; it is too sacred and strains the natural relations. Adoration is an intense gratitude felt in the recognition that self-sacrifice is able to survive that which appears to be certain death. Truth proven by established evidence is considered sacred, and ultimately proves satisfactory to one willing to invest faith in what he feels to be true even though beyond his comprehension.

Possession 24.

Possession is nine points of the law. The tenth point of the law is absolute proof of possession, proof based upon definite, established and common evidence such as appeals to the understanding of the public. The tenth point, with all its complex and varied manifestations, includes the other nine, binding all together into a unit value. Unity manifests by comprehending within itself all its diverse yet consistent expressions.

Possession is the radix, the radicals being good security for the investment of its opportunities. Function demonstrates the law by fulfilling opportunities where security is good. Love is the fulfilling of the law, when wisdom sanctions its investment.

The sense of possession is a power so great that it appears to transcend the possibilities of common sense; but demonstration proves that it is manifested by the most simple and ordinary means. The consciousness of possession, except as a vague and indefinite assumption, is inconceivable until experienced. The sense of possession, together with all forms of success, has an affinity for that which increases its power; but this affinity arises from interior consciousness of possession, which in turn is the result of personal demonstration.

The possession of power does not include responsibility for, or understanding of its wise investment, nor does it include the will to face the destructive consequences of its non-investment. Wise investment is based upon familiarity with particulars and special values, and is impossible except as it emanates from within the body of a large organization.

To those who cannot see the natural conclusions of material evidence, the possession of material forms appears to be the source of power, and, conversely, the increase of power seems to depend upon the increase of material possessions. Possession must be personal or have material demonstration before it can contain within itself the consciousness of power. The consciousness of possession is supported by evidence that appears definite to those who depend upon form for the recognition of power. Evidence, therefore, to be valuable must be definite and established.

Unless very great in number, material forms fall far short of inspiring the consciousness of possession, though they may arouse a particular conception of personal consciousness regarding particular forms. Interior consciousness of possession is a mystery far transcending the personal consciousness of possession, even though including estates as vast as those of Solomon.

Satan seeks to impress the inverted idea that personal possession of the material kingdoms of the world invests one with an authority greater than the interior consciousness of power that springs from atoning the personal will with the Divine and personally demonstrating it.

Material possessions, when confined to an individual, create an affinity for material accumulation that floods the mind with basic forms devoid of system; confusing the judgment with poisonous impressions.

The consciousness of personal power causes a temporary complacency that eventually yields to adverse impressions. Complacency becomes arrogance because of the irresponsibility of the sentimental faculties supporting it, and thus the power of recuperation by which consistency may be regained is retarded.

When the consciousness of personal possession is limited, as in involuntary adversity, it finally dwindles in dimension until seeming to occupy no more than mere position. As the consciousness of personal possession increases, it becomes self-destructive because its power is fed only by the baser faculties at the expense of nobler sentiments. Love is too sacred for analysis. A powerful personal consciousness seeks to analyze the motives of pure love, thus destroying noble sentiment by the exercise of brutal faculties.

Law 25.

Universal laws apply equally to the subjective and objective planes of consciousness. That which is recognized as a faculty, appetite or purpose within the individual corresponds to the member, factor or motive in external organization,

Law is the natural conclusion arising from the establishment of eternal facts. Any seeming law or principle that cannot be proven to be a mathematical fact is but a temporary substitute bridging the gulf of misunderstanding between theory and demonstration. A principle is a quality of the Absolute that appears impossible until realized through a recognition of its definite particulars. Quality is the evidence of consistency and strength.

Understanding is a recognition of relationship between a principle and an effect to which it applies, giving birth to more definite evidence. Through an understanding of principles, natural correspondences become self-evident and establish the radix in the truth of its position, encouraging self-reliance, sentiment and general good-will toward men.

The laws regulating spirit and matter are identical in correspondence, yet it is impossible to recognize this cor-

respondence outside of personal demonstration; this is owing to an apparent inverse reflection, or variation in degrees of analogies between spirit and matter. Matter is a fabulous emphasis of spirit, and, when taken seriously, appears absolutely inconsistent with the workings of spirit. The spirit seems to war against the flesh, being compelled to this appearance because the flesh, owing to its confusion, wars against the spirit. But when the attention is devoted to the demonstration of spiritual laws, and the recognition of their correspondences, the sensibilities are stimulated, and the confusion disappears.

The radix is concealed that the law may be fulfilled. Absolute law is based upon general laws, and, by the establishment of these general laws, important events are brought about. General laws are merely the common expression and inevitable particulars of love.

Love is the radix; its radicals being the general laws upon which love is dependent for its support and perfect demonstration. General laws are established by the consistent, personal application of love in all the transactions of life. Obedience to general laws brings benefit, first to the person, then to his relatives and fellows, and finally to the public. Humanity may be regarded as a large family whose members are bound together by general laws. The radix of this family is public sentiment and the radicals its emanating qualities.

There is an impassable gulf, fixed by ignorance of general laws, between those who demonstrate in their daily lives and those who are content with theoretical complacency. To bridge this gulf, impassable to the prejudiced and ignorant, it is necessary that the radix make a compromise with its radicals. In order that the greatest demonstration of love be

manifested, it is necessary that the radix assume the form of a radical or of one who is ignorant of general laws. By this compromise the radix demonstrates to the radicals their own possibilities of overcoming the personal difficulties of ignorance.

The real king doth hide the evidence of his greatness that he may better understand the welfare of his subjects, and, through urgency of the public welfare, discover opportunities for awakening by direct approach their slumbering sensibilities.

By direct approach, the real king makes a seeming compromise of his rank and station that he may discover opportunities to learn in what definite particular lies satisfaction for the vital issue of the law. This prerogative of the real king is an exception to the law, and he to whom direct approach is made is not only privileged but directed by the supreme authority which escapes the judgment of all law.

Discovery of direct approach is a recognition of the vital issue of the law, which, of all things in the world, is most valuable, being an atonement in definite form between the greatest and the least values.

Love is the radix of the virtues, holding them in a state of organic unity. When circumstances forbid its expression, the appearance of some particular virtue is assumed, by which it is apparently compromised by direct approach. Virtue is the expression assumed by love in fulfilling its opportunities to the extent of appreciation. The radix does not hold itself superior to the means of its support.

All nature is engaged in demonstrating the particulars of natural function and in illustrating her methods,—methods by which all difficulties are resolved to simplicity.

Variety, complication and confusion disappear as glimpses

of the whole are gained. That which appears complicated is the definite diversity of application to which the simplest principles are subject when perception is in doubt as to the natural purposes of comprehensive unity.

Indifference is blindness. In mathematics one proposition begets another, so that eventually propositions become definite. A proposition is an extensive application of a principle which remains unchanged.

Nothing in human nature is more absolute or certain than the procedure of law in the approach to higher tribunals. Those who fail to comprehend the simplicity of the law are exasperated at the proverbial "law's delay", because it impresses them with evil. They become angry and exasperated, not at evil or complexity, but at their ignorance of the natural methods by which important issues are reduced to simplicity.

When law becomes arbitrary, inconsistencies become self-destructive, since arbitrary laws antagonize each other.

The law consists of feelings and their perfect reflection. Feelings must come first; their perfect investment where security is good then allows reflection to prove their absolute consistency. Function invests pure feelings so completely that reflection proves them to be correct.

Formula for daily repetition.

Failure to function results in the yielding to impressions that are confused with feeling; this creates an issue through which the life forces ebb away. Concentration locates the issue by discovering it to be the greatest necessity of life. Focalization specializes function by confining the attention upon the issue with increased resolution till the emphasis is great enough to allow the difference between impressions and pure feelings to become self-evident. By re-

flecting pure feelings upon an unbiased mind, the natural conclusions to which they always lead are recognized; determination then supplies the essential difference that restores more perfect function. The difference between impression and feeling, when recognized by mental action, is reflection; when recognized by physical enactment of the scene, it is experience.

Issues 26.

Power lies in returning to the radix for the correct solution of all serious difficulties. A difficulty is serious when it poisons the understanding by making an impression deeper than can be either faced or forgotten. When a difficulty is very great, it becomes a vital issue. An issue is vital when life depends upon its solution, and self-preservation demands that to this end an undivided attention be given.

When the attention is devoted voluntarily and exclusively to an issue, it is called focalization. Focalizing upon issues or difficulties tends toward their solution. The difficulty is resolved to its basic terms, becoming then a question of simple common sense to be either ignored or satisfied by greater resolution.

Solution of the greatest difficulty renders the solution of all other difficulties comparatively easy. Being subordinate, they are readily solved by the use of the same principle.

The resolving of an issue to its basic terms causes its dissipation, for, if its demands are without reason, it is no longer worthy of attention. On the other hand, a definite array of established evidence may give the tokens of perfect appreciation; and to supply the essential becomes a matter of delight.

Focalizing upon an issue magnifies it in the imagination to such a fabulous extent that the issue involved becomes self-evident, and corresponding difficulties or issues are easily solved when recognized.

When the attention is not focalized upon the vital issue the opportunity of involuntary resolution is offered; the vital issue is broken up into numerous minor issues, which, on account of their number, grow complicated and attract irrelevant issues which make unreasonable demands.

Through seeking to satisfy unreasonable demands created in this way, impressions become grossly false, the will becomes inverted and adversity established. The resolution of an issue converts it into a fable through reflection that inspires greater determination to function.

Function supplies the necessary motive to rise superior to adversity by means perfectly justifiable under the circumstances,—means subsequently discovered to be the application of a principle. Through similarity of difficulties, radicals or fellows are held together in a bond of sentiment and brotherly love.

The common or unit difficulties of all forms hold them in aggregation or in the form of a greater body. The similarity or identity of issues also relates intimately the apparent inequality of forms. No value is trifling when supporting a principle or radix and proving the necessary evidence by which it is established in a consistent position.

The greatest common necessity is a vital issue, and to this issue the radix confines the attention voluntarily, as ultimately proving the best security for its investment. The greatest difficulty of the radix is common to all the radicals, since radix and radicals are interdependent. The radicals are dependent upon the radix for consistency of design.

The radix appears impersonal, and, so far as the necessity for personal motive is concerned, its conduct is impersonal, and does not tend toward monopoly. It is necessary that the radix demonstrate its power in trifles, whereas radicals must develop powers to demonstrate over trifles and to discern vital issues in matters apparently of no moment.

Recognition of the vital issue is of the greatest value, as it includes the unit value of all the minor issues of life. A confused mind is unable to discern the difference between values and forms, and thus it is rendered liable to the imposition of counterfeits.

Concentration locates the issue through impulses of the radix. The same may be attained more slowly by an effort to maintain a virtuous and sentimental attitude. Virtue turns the attention away from whatever excites or depresses the emotions, while sentiment seeks to discover the possibilities of good in whatever attracts it; should failure result in either case, the issue may be located by involuntary confinement of the attention.

Issues may be used for the purpose of discovering their true character and value. Confinement of the attention to issues renders the elimination of irrelevant particulars comparatively easy, while confining the attention to good gives evil an opportunity to dissipate owing to lack of attention.

Satisfaction of the vital issue proves of the greatest consequence, providing, as it does, for that which is imminent yet not apparent. It provides for that which is apparently unimportant, yet without which disappointment and unhappiness are inevitable.

Pain, disappointment and distress are the result of involuntary confinement of the attention upon an issue. Failure to maintain sentiment is an issue of function. Sentiment is the

recognition of good possibilities and the evidence of success in good faith. Sentiment remains impervious to adverse impressions, thereby affording function an opportunity of remaining radiant. An issue is the result of disparity between spirit and form, between principle and its expression. It causes confusion in the mind.

Reliance upon assistance before presenting the evidence of appreciation is perseverance in good faith after exhaustion. The righting of an inversion is an issue growing more vital as it is delayed. An issue is the difference between the possible and practical; between the freedom of function and the inconsistency of expression.

Serious effort indicates the presence of an issue that cannot be ignored without serious results. In an application of force, the evidence of strain discloses an issue or failure of proper support.

The necessity of effort is dispensed with by an attitude wherein the tender sentiments express themselves freely; the latent faculties assume their legitimate share of responsibility, numbers of faculties accomplishing easily what would be an intemperate strain for any one faculty.

An issue is the difference in degree or definite terms between two units of the same order,—difference in the degree of intensity and difference in the extent of the basic terms or polarity of the two units.

Focalizing upon issues causes them to become magnified into appearances equal to the spirit or self. Difficulties are resolved into their component elements through focalization, and, as the arrangement corresponds to the analogies of nature, the deficiency becomes so self-evident that common sense is inspired to supply the essential.

It is one thing to see an inconsistency and another to recog-

nize an issue. An issue is the form of a perfect unit or virtue which is deficient in an essential or quality without which it has no power to remain virtuous in the face of temptation. To supply this essential requires assistance, but to seek it from without is a form of depravity indicating deficient self-reliance and inappreciation.

When one fails in the realization of his desires, he is apt to hold some external cause or personality responsible for his adversity. This is a fatal mistake, for no one may weigh the balance of justice either for or against another to any extent.

When pity seeks to indicate in words the cause of another's failure, relationship is rendered strained and unnatural. No one is entitled to sympathy he fails to appreciate, because his response, instead of remaining sentimental, becomes adverse, and sympathy is resented as interference.

Relationship is established by love, faith and perfect understanding.

Relationship should be established before any attempt be made to explain the cause of another's failure, otherwise, when placed on the defensive, he will consider the reflection of his conduct in the light of condemnation.

When strained relations have been deliberately severed by resentment of the most charitable conduct, to the one at fault the treatment appears unjust and the cause external. This is hardly true; adversity originates within and is due to inappreciation of the light. A renewal of appreciation is necessary in order to dissipate adversity. When once the light is appreciated, no excuse may be found for one's failure to become enlightened.

Appreciation of an established fact inspires the determina-

tion to make use of it as a source of power. Noble determination creates an issue by becoming an exception to the common law of inversion which seeks the personal advantage of power regardless of consequences.

The influence of an established fact is radiant, light and powerful, but, through recognition of its influence apart from the fact or cause, it appears as power without root. Law is the appreciation of power; but it is possible to possess this power and still remain insensible to the origin from which power springs. The object of law is to inspire appreciation of established facts.

When a fact is recognized, it is because the law has been fulfilled; the law as such then disappears, co-inciding with the will of the seer. The invariableness of law relates fact and its influence so intimately that the will of one who functions becomes the fulfilment of the law, one being proof of the consistency of the other.

The Law of Issues. 27.

Like all universal laws, that of issues applies equally to the faculty, appetite or motive within the individual or to the member, factor or motive in objective organization.

A radical is a member in good standing of the body to which it belongs. To remain in good standing, it is obligatory that the members observe all the requirements necessary to maintain an established support of the body.

The good standing of a radical is threatened when he becomes an issue, or when his conduct in relation to the order fails to be understood by the other radicals. A radical is a minor issue when, forced to his course by the eternal necessity of things, he may be considered irresponsible for a particular

deed. It is then unnecessary for the good of the order that his action be perfectly understood, because it does not relate to the establishment of the order. When one radical holds another to account for a minor issue, he places himself in the breach of good faith occupied by a vital issue.

Rogues are vital issues, because they seek to undermine authority and pervert power for the sake of the indulgence of personal ends. Numbers of radicals are necessary for the detection and eradication of rogues. To knowingly protect or indulge a rogue, irresponsible radical or vital issue from the resolution of the body, is to interfere with its functioning and, by the breach of good faith, be guilty of moral treachery according to the seriousness of the interference.

When a radical is so engrossed with the interests of another body that his conduct threatens the integrity of the order to which he belongs, it is essential for the good of the order that he prove the extent of his responsibility and the grounds supporting his conduct. If the grounds prove untenable his standing is no longer good. It will be impossible for the body to overlook his breach of good faith; moreover, the further indulgence of permitting him to remain in the order admits no excuse. To knowingly permit a rogue to remain unchallenged in an order, though disguised as a radical in good standing, is to expose the order to destruction.

FUNCTION.

XI.

Numbers 28.

The law of numbers applies to purpose, whether of good or evil character, since numbers are the only means of carrying out any purpose. "Where no council is, the people fail; but in the multitude of councillors, there is safety." Because the law of numbers is employed in carrying out evil purposes is no reason why it should be neglected in carrying out noble purposes. Purpose is the issue or object of numbers, and cannot long remain secret in the presence of goodly numbers.

Every organization, in order that it may function, may resolve upon its issues and present an excuse for existence, must possess a degree of positive force. Positive force follows the line of least resistance and either attracts numbers or attacks issues. Issues are the weakest spots in the body.

Failure of positive force leads to complacency, from which results the death of the body; but through its presence an opportunity remains for the body to survive adverse experiences owing to the fitter members being compelled to harmonize to a unit purpose. Indefiniteness of purpose permits positive force to become aggressive and set up temporary inharmony by confusing minor with vital issues.

Vital issues are so subtle as to evade the possibility of discovery without conspiracy. Conspiracy is the concerted action or attempted resolution of the more positive radicals upon doubtful issues, and for this purpose numbers are neces-

sary. Conspiracy is aggressive or cruel only to vital issues or radicals that fail to function according to the standard or unit purpose of the body.

Through responsibility one commits himself, defines the standard of his integrity and exposes the degree of his willingness to face the consequences of his personal action.

There is no responsibility outside the person; he becomes responsible for himself and, failing in this, is unfitted to hold his relatives responsible or to pass upon resolutions regarding the extent of their responsibility. The object of holding a relative responsible is that one may, by reflection and correspondence, discover in what definite particular he has failed in the fulfilment of his own responsibilities.

Responsibility, initiative and positive force are a part of function. Through failure to function, maintain a sentimental attitude or live virtuously, one person may be acted upon and thereby isolated from his fellows. Individual initiative, then, is a vital issue with each radical of an order and is extremely dangerous both in omission and commission, leaving no alternative but individual function.

Unity 29.

As the radix is the spirit of unity, there can be naught beside except a reflection of its own qualities manifested under various conditions. Spirit is the will to rise consistently superior to every limitation. Its first manifestation is an indication of power to rise superior to the limitation of existing environments. It begins at the issue, where environment conflicts with the consistent demonstrations of the first power.

The radix represents the unit will, voice or determination of all the radicals or members composing the body. It there-

fore operates consistently with the interests of the entire body, insuring its perfect safety and integrity.

When a body fails to be inspired with a sense of duty, it is impressed with the necessity of self-preservation. The recognition of a common enemy will impress all the individuals of a body to fight as one man for the sake of self-preservation, or the preservation of those whom they love. The instinct of self-preservation is highly developed in beavers and rats, rendering them particularly sensitive to the principle of unity, especially under adverse conditions such as the presence of a common enemy.

Unity is composed of countless factors, each factor when considered separately appearing endowed with all the original powers of unity. The nearest approach to unity is some great symbol representing its form. But a great form can be no more than a natural unit, uniting lesser forms to greater unities. When the spirit of unity is not recognized beyond the form, it becomes a principle. A principle increases in power as it exemplifies the more natural qualities of unity.

There is a plane of consciousness within each person where all forms through apparent plasticity resolve themselves into unity. It is like an ocean filled with infinite correspondences. From this ocean of extensive comprehension is dispensed rivers of information concerning the secret processes of nature. "But whosoever drinketh of the water that I shall give him shall never thirst."

Through comprehension of natural correspondences, all questions of importance are answered, even before they present themselves for analysis and satisfaction. Approximation to this unity within reflects itself in happiness without, the consistency of correspondence being perfect.

Feeling 30.

There is within man a circumscribed area, bounded by the line of the sacred crisis. Within this area is centered the spring of pure feelings. These are impulses of life within, which, taking definite form, develop into the free expression of sympathy where it is warranted by appreciation. The free expression of sympathetic impulse is the first power of organized form, increasing in spontaneous consistency according as it is permitted to remain radiant.

Pure impulses are life, but, when subjected to adverse impressions, they are poisoned into bitterness and turned into death.

Adverse impression may be recognized by the presence of personal motives whose consistency may be questioned. The insensible, unable to discover the presence of inconsistent motives, are conscious only of personal excitement or depression of spirits.

There is but one sense, that of feeling, manifesting as the first power in every form. All faculties are diverse qualities of feeling. Feeling is the naked truth; but it needs investment that it may be preserved from degradation and entitled to the recognition of rank and devotion of attention which is its due.

Function invests the feelings in such a manner that they may be well secured from irreparable injury. Every form lives by virtue of its power to function freely. Failure to function freely is the yielding to an adverse impression;—the consequence being a demand for greater resolution, in order that consistency may be maintained. Resolution increases self-reliance, producing the best possible function under the circumstances, until eventually the power to discover the

issue is gained, and the reason for the impression understood.

When the feelings have been wisely invested, perfect function results and is reflected in perception of truth. Perception of the beautiful and true refines the brutal faculties, reforming them into wisdom. Wisdom protects the feelings from betrayal and facilitates function by discovering in what manner the sympathies may be invested with good security.

Good security for the investment of the feelings is a vital issue; a necessity that must be met by increased resolution.

Nothing is more desperate or worthy of pity than insensibility, yet those who deserve pity most are least able to endure it. Pity may extend a temporary indulgence, but, as a result, the pride that caused insensibility will be humiliated owing to the eventual reaction of an inconsistent indulgence.

Consciousness is consistent determination regarding the definite extent of power existing in function or in the investment of pure feeling. Consciousness is that degree of sensibility which is inspired by individual circumstances as related to universality. Abstract time is the inspiration of the basic terms of all things. Consciousness of time is an impression regarding the definite value of particular basic terms with which we are not perfectly familiar, though placed in association with them.

Complete obliteration of the consciousness of time tends toward insanity, and should not be indulged to an intemperate degree through abstraction, concentration or any occult process.

Pure feelings are too sacred for intellectual definition. Only by unquestioning obedience to the still, small voice within are important questions answered with sufficient definiteness to be relied upon. Pure feelings are visibly defined in the gratitude of those who appreciate sympathy extended

without the consciousness of personal motives.

Pity is the voluntary offering of abundant love, without expectation of return on the part of the recipient. True grief is silent, and hides the evidence of its distress; it must therefore be sought in its place of hiding.

The evidences of distress, paraded for the purpose of extorting pity, cause confused impressions. The feeling extorted is not a voluntary gift and the resulting impression is not one of pity, but a compromise resulting from the assumption of another's responsibilities in order that his distress be relieved. This compromise takes the form of resentment on the part of the one relieved, forcing the feeling violently back upon the benefactor and exposing to him the deficiency or issue of his wisdom.

Tender sentiments must be protected by wisdom within, as well as relatives without, from strangers who might impose upon them by making an unsuitable parade of adversity or despair.

When the pupil fails to find good security for the investment of pity, he discovers it in the master, to whom he offers responsible advice. Although the advice may appear questionable, it is accepted and implicitly obeyed by the master in the same spirit of good faith in which it has been offered. Pity, then, takes the form of prayer for the welfare of another. The harvest of such planting does not admit failure.

Pure feeling is an impulse from the radix inspiring courage and conviction out of all proportion to ordinary standards of authority. Those who do not refine their feelings develop unreliability, shirk their responsibilities and criticise the corresponding faults in others. This renders them insensible to responsible authority.

Resentment is painful to the sympathetic, therefore they

seek to avoid the temporary distress of having their sympathies thrust back upon them. In this way they evade the issues of function, preferring less suitable opportunities for expressing the truth of what they see, and thereby increasing their inconsistencies.

Through self-adaptation, plasticity discovers suitable means, to which one has been previously insensible, of resolving upon undesirable difficulties. There is then no longer an apparent necessity for yielding to impressions of bitterness, resentment or revenge.

The feelings become so specialized by consciousness of personal disturbance, by harboring bitterness and the desire for revenge, that impulses which would otherwise prove consistent mature out of time, become intemperate and take the form of personal motives—motives sanctioning injustice as necessary for self-preservation.

The consciousness of personal motives inspires the conviction and determination representiug the first power. But when consciousness of personal motives dominates the radix, the will becomes inverted and eventually brings about self-destruction.

Will 31.

Will is an expression of spirit, and without spirit there can be no determination. Will is evolved from the force of circumstances and, like seed, is an epitome of its material conditions vivified by plasticity or susceptibility to the unity of all things. Material forms are expressions of will favored by conditions, as the plant is evolved from the seed.

Will is an expression of a superior form; the unit inspired with greater unity, and expressed accordingly. Will is nega-

tive to that which inspires it, and positive in proportion as it expresses its inspiration in consistent radiations. To be impressed with diversity apart from greater unity is to surrender the will and subject the self to involuntary action from without.

When one becomes either too negative or too positive to any particular form, he vibrates toward that form; loses his natural polarity; fails in the consistent expression of his will; becomes hyper-sensitive to failure and inconsistency; and the result is bondage to the form and remorse.

Magic formulae being mathematical inspire the will. When the will is properly directed toward issues, the mere repetition of formulae increases the will where perseverance is weak; desirable results are certain. The will is inspired by magic formulae through holding the attention where it most needs to be assisted.

Magic formulae are the particulars of realization co-inciding with the particulars of the Divine voice speaking through reflection. Particulars cannot be more than partially true, but they approach truth according as they are naturally associated with their fellows.

Will is the habit of directing the attention in a practical manner. The will becomes highly organized and strong as the direction grows consistent. Spirit is the magnetic quality of the will, and will the electro-magnetic disposition of spirit.

The electric mind or personal will is ever bent on self-defeat, because it is negative to the adverse influence of forms and attracted by appearances which are of necessity only temporarily emphasized. Working for material ends and base forms will blind the sight to spirit,—an inverted condition arising from bondage to the influence of forms.

The object of the will is to maintain right direction of the attention and consequently right action, in spite of wrong attraction.

When the attention is not voluntarily confined in the right direction, it will be confined involuntarily by the reaction of wrong direction, these reactions appearing accidental.

In focalizing the attention upon an objective, the personal will is excited in proportion as temporary results become apparent. The personal will and excitement or depression of the spirits make or mar according to the use or abuse of their power. Their use gives definite expression to strong feelings; while their abuse inspires doubt, shame and adversity.

The adverse or negative of spirit, the analysis of primary or minute qualities, and the influence of temporary advantages depress the spirits and create a vacuum. Realization of the vacuum or the consciousness of necessity inspires will by the issue of reflection.

As the will expresses its sentimental qualities it creates a vacuum, necessity or desire for greater inspiration and greater consistency of expression. Consistency is the happiness following suitable purpose or the design of greater consistency. The consistency of greater design fails to become apparent until the confusion of form with spirit disappears by definiteness of natural ideas, clearness of reflection, and extensive correspondence with nature. Great inspiration is also aroused by enduring the ultimate consequences of the personal will.

Effort is the evidence of an intemperate appetite or desire that needs to be restrained. Power sufficient for self-restraint is easily gained by the free expression of the ten-

der sentiments, by turning the attention in directions of greater necessity, or by the exercise of more extensive virtue.

When the will finds no forms of expression suited to the character of its material surroundings, the apparent necessity of repressing its tender emotions depresses the spirits and causes fear of death.

Understanding is the issue of the will and the product of the intuition. When the will becomes particularly intemperate, the issue increases till it becomes sectional, separating the understanding from the intuition; the resultant confusion emphasizes the sex consciousness into fabulous proportions.

Involuntary restraint is painful, because the particulars of restraint distract the attention from the evidences of success, and fail to inspire unity of purpose or consistency of expression.

Function 32.

Function objectively appears to be a sieve-like process separating good from evil, the valued from the worthless, the desirable from the offensive. It is a refining process, eliminating the non-essential, irrelevant and intemperate qualities from a particular form. It is analogous to separating the ripened wheat from the chaff, the fruit from its husks. Under a definite set of circumstances, function is expressed identically in every form, that is, in consistent radiation until, by means of an issue, the time has arrived for the discovery of a new principle.

It is impossible to discern the good in existing evil without the assistance of function, which requires an apprenticeship in little particulars supporting the central ideas of

good. Ideas become clear and definite only through familiarity with the quality of the constituents supporting good.

In mathematics, function is symbolized by the cancellation of unknown quantities, and the reduction of complex propositions to an equation of simpler terms. The same process is carried out in daily life by the ignoring of irrelevant particulars and the discarding of the valueless qualities of its problems.

Mental problems which would appear complicated even to the extent of taxing effort until it became a waste of energy are rendered perfectly simple by the use of function.

The judgment becomes confused in the study of complex ideas and is powerless to discover natural values. Function maintains the radix in a central position through seizing intrinsic values, remaining undisturbed by that which is valueless.

Spirit is already without flaw. Our work lies in perfecting its manifestation; only by prosecuting this work with zeal and courage may we hope to approach purity and perfection. It is necessary to speak of spirit as being sentimental and progressive, otherwise ordinary terms would not suffice in expression, and our experiences as well as understanding would fail in conception of spiritual ideas.

Spirit is spoken of as being sentimental and progressive, because our power to reflect is limited. In reflection we see no more than our own possibilities, which are progressive through development of the sentimental faculties.

Through function we demonstrate spirit, and in demonstration grow sentimental and progressive, recognizing equality and similarity of purpose in natural relatives.

References to spirit are necessarily confined to the scope

of realizations, which are determined by the extent of function or spiritual demonstration.

In carrying out purpose function is active, and may appear aggressive or upright and consistent (acting on the square) according to the character of reflection, whether base or sentimental. The more the sense of justice is repressed, the more the injustice necessarily exercised in external affairs.

The greater the power to function, the more serious the consequences of failure to do so, and therefore the greater the responsibility. Responsibility is reliance upon consistency. Failure to function is the direct cause of adversity, since it is the indifference to or refusal of responsibility. Function fulfils consistent purpose, while purpose includes and comprehends the use made of opportunities.

Inspiration to function and its alternative—impressions of adversity—are the natural ultimates of every thought, determination, or struggle within the self. It lies with the will of each person whether the victory be for function and the fight terminated in a moment of time, or whether internal degradation and external circumstances conspire to award the palm to adversity.

Function is the co-operative action of all the radicals when they are inspired by the radix, and therefore amounts to consistent resolution or an atonement of the human with the Divine will. Unity cannot become manifest as a whole outside of the personal demonstration of natural function.

An issue is a member or person within an order who raises a question or difficulty necessary for common consideration and determination. Resolution reduces issues to their basic terms or elements; discovers the definite

grounds of discontent; decides upon the extent of merit and appreciation; and delights in satisfying issues with such essentials as recuperate the sentimental faculties and increase resolution.

All nature is engaged in demonstrating the particulars of natural function and in illustrating her methods—methods by which all difficulties are resolved to simplicity. Through functioning one is inspired to adopt the motive necessary to rise superior to adversity,—means subsequently discovered to be the application of a principle.

Vital issues may be satisfied only by functioning, because then that which is imminent yet not apparent is provided for. Function provides for that which is essential, yet apparently unimportant, and without which adversity is inevitable.

When an important fact is recognized, it is because the law has been fulfilled in that direction. Function fulfils the law in the right direction, through the realization of the consistency of facts. The will of one who functions becomes fulfilment of the law, one being proof of the consistency of the other.

Function reduces an individual to such a degree of plasticity that his vision is sufficiently keen to discern the correspondence between his impulses and general laws. Such knowledge belongs to the public, and failure to impart it results from failure of the individual to base his correspondences of general laws upon definite facts or basic terms.

Knowledge must be based upon system before natural correspondence can bridge the gulf between the personal demonstration and the intellectual conception of the Absolute.

Function radiates determination through the power of re-

maining consistent regardless of adverse impressions, appearances of distress or need for particular indulgence, until the discovery of an issue demands focalization of the attention.

Function fulfils its opportunities for investing power where security is good, and employs resolution in maintaining plasticity or in reducing vital issues to basic terms. Function, inspired by direct relation to the radix and by taxation of the sentimental faculties, impulses to the utmost self-reliance.

Function fulfils all opportunities so long as they remain consistent with the unit interests of the members of the body. It fulfils consistent opportunities, allowing none to escape through fear lest they should not be good. When fear takes possession of the mind, the result is the death of function, owing to the fact that the mind fails to realize its power of compelling issues to remain good by the satisfaction of their discontent. It is a delight to satisfy issues when investigation proves them to be well grounded.

Response, yielding to adverse impressions, creates a good foundation for fear. Fear fails to recognize consistent opportunities, and waits until opportunities for function and investment have been seized by the more appreciative or avaricious; disappointment is then converted into an issue which would otherwise have been unnecessary.

Function makes use of opportunities and occupies time so completely that little necessity arises for yielding to adverse impressions. It experiences great delight in assisting relatives to overcome their difficulties, a delight occasioned by the correspondence or similarity of the means employed in overcoming difficulties in self and relatives.

Function is voluntary; it accomplishes first that which is

inevitable and thus is at liberty to select ways and means for accomplishing other ends. It first makes use of the opportunity most necessary to maintain plasticity. Involuntary labor is the means by which that opportunity is used which will no longer submit to delight without causing distress.

Function radiates so consistently and completely that exhaustion increases its inspiration to be of still greater use. Perseverance after exhaustion, when exercised in a legitimate direction, arouses the sentimental and recuperative faculties, so that focalization of attention along vital issues becomes a source of happiness and delight. Perseverance after exhaustion betokens appreciation of assistance.

Function gives power by the restoration of that which is commonly inverted. It makes use of that which is commonly abused, faces that which is commonly feared; protects that which is commonly neglected; restrains where those who do not function are usually intemperate; expresses that which is usually repressed; and engages the simplest means for accomplishment of the greatest ends.

All people waste time, function improves it; all flee from adversity, function faces it; all fear necessity, while function discovers its virtue; all yield to fancy, while function trains thought from its infancy in obedience to principle; all are guilty of prejudice or adverse criticism, while function personally maintains a sentimental attitude and, instead of yielding to disturbances, makes use of them to further noble ends. It supplies the word or essential which is simple in deed, but complex in inspiration.

Through appreciation of greater light, function restores to its original order and consistency that which appears chaotic through confusion of the mind. The world appears

without form (of order) and void (of beauty, Divine principles and consistent design) because the mind is unwilling to say, "Let there be light."

There is a light "above the brightness of the sun", which, when recognized, allows one to discover that all things are even now in a state of order and consistency, the appearance of disorder and inconsistency merely arising from a seriousness of the mind which confuses shadows with realities and is the origin of effort and terror.

Function does not separate shadows from realities, but, by keeping its attention upon realities, discovers the true value of shadows. The attention is kept upon realities by obeying the Divine impulse and never listening to the voice of the tempter as in harboring any questionable thought or motive.

Function, by confining the attention to vital issues, discovers the possibilities that are most necessary as a beginging in the fulfilment of consistent desires. In this way the integrity of the sacred crisis or honor is maintained, and substances foreign to the good eradicated from the center of consciousness by refusal to question the consequences of the Divine impulse. By the resolution of self into the minute and definite analysis of all its possibilities function forms a periphery, circumference or limitation to the extent of personal resolution.

Function is an expression of Divine love through the individual who, by faith in the Divine, submits to a will which is impersonal. Function, therefore, refrains from all expressions of personality or partiality until prompted by the Divine will within or by recognition of the Divine through a personality.

XII.

FOCALIZATION.

Concentration 33.

Concentration is an attitude naturally assumed by the mind when not actively engaged in legitimate exercise. It is a state of delightful calm arising from the full appreciation of rest after a severe strain. When this attitude of serenity is maintained under trying ordeals or under conditions ordinarily disturbing, the power of concentration is revealed.

Concentration is often confounded with focalization; this is an error for the reason that, being complementary poles of a greater consciousness developed by function, they are in opposition, and not in harmony except in a broad sense. Yet it is impossible to consider concentration apart from focalization, their relation being reciprocal, reflective and interdependent.

Focalization concentrates the forces in a special or particular direction, while concentration, properly speaking, masses or centers the forces around the radix for the purpose of more substantially supporting the absolute center, spirit, undeniable authority or origin of power.

Concentration is a process of conserving the forces necessary for increase of power and for the discovery of natural values. Natural values are the powers concealed in basic terms and are not usually appreciated until after exhaustion of personal effort.

Realization is the appreciation of the value of a basic term. Concentration is a natural process of realization, not so much through extravagant experience as through increased

sensibility. Proof of realization lies in the perfect correspondence existing between a simple, undeniable fact and a truth demonstrated through habitual application. Concentration does not seek the truth, but through faith in its power allows the truth to manifest.

Concentration is not only confounded with focalization but also with another process known as "going into the silence." It is a more comprehensive process than going into the silence, but it is impossible to clearly define that which is confined to the individual consciousness and therefore to be understood only by personal experience.

Through concentration the habit is formed of remaining in comparative silence while in doubt, and especially when the pressure of responsibility is straining to the mentality. "Be ye in the world and yet not of the world."

Concentration includes the resistance of the causes of temptation. These causes are to be discovered only in the silence. "Behold we fight not against flesh and blood, but against principalities and the powers of darkness."

Concentration is that factor of function which turns the attention from all forms and appearances that do not inspire the noblest emotions. In function, every noble emotion is obeyed, and the necessity for turning the attention away from that which is not desirable is obviated. Concentration turns the attention away from all things, desirable or undesirable, permitting no thought, fancy or imagination to enter the consciousness until it has demonstrated itself to be absolutely true by its power to rise superior to personal resistance.

Those who fail to develop a concentrative mind affirm that concentration is impossible or even undesirable. They affirm that to hold the faculties in a state of absolute abey-

ance is to destroy them. This would be true were such destruction possible. The thought of danger is no reason why point of direction should be ignored in steering the bark of life over the stormy waters of mortal existence. The mariner who uses the North Star to guide his ship has no thought of ever reaching the North Star. Serious are they who condemn concentration as a means of progression.

The truth has power to disclose itself when the attention is not distracted by counterfeit appearances. The truth always is manifest, but when the attention is not distracted it becomes apparent to the senses and can be better appreciated. Concentration rejects all forms and all material evidences of power in order that it may discover the spirit of power. The spirit of power then reveals itself by showing to the faithful that it is superior to the possibility of rejection.

Concentration increases temptation. "Then the devil taketh him up into a high mountain and showeth him all the kingdoms of the world and the glory of them." "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life." During concentration the psychic faculties awaken and the imagination is stimulated to its utmost.

To practice concentration for the purpose of developing the psychic faculties arouses a danger of phenomena. To permit these phenomena is almost fatal to the awakening of the soul-consciousness, for by so doing the attention is sidetracked into inferior psychic realms. It was this danger that inspired the words of Solomon:—"I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please."

During concentration, temptation to bask in scenes of

beauty and to consider ideas of great value will in time grow so overpowering as to become irresistible unless proper assistance may be had from one qualified by responsibility to render it. It is the recognition of this necessity, namely, the overcoming of temptation, that inspires real prayer, of which few have the faintest conception. Yielding to temptation satisfies with temporary delights, but the spiritual inheritance is thereby sold for a mess of pottage.

As one progresses in concentration the danger of temptation increases until the frailty of human nature becomes so self-evident that trust in the personal-self is completely abandoned and centered in a higher power. Through the intensity of the ordeal, one is forced to pray for the first time in his experience, or, to speak more truly, one moment's prayer uttered from the heart in the stress of this ordeal will surpass a life-time of desultory mumbling to some far-off ideal.

The realization of the hopelessness of personal self-reliance inspires one with an intensity never before suspected, disclosing a power mighty when rightly used, but otherwise self-destructive. In fact, those who will not use this force will be used by it, thereby becoming inverted and subjected to adversity. It is the failure to recognize this fact that creates the necessity for concentration. The necessity for concentration also arises from fear to function.

During concentration one may grow serious or become conscious of adverse conditions so terrifying as to create a temptation to cease the process of concentration in order to avoid apparently evil consequences. In this crisis prayer has all power. "Though I walk through the valley of the shadow of death, I shall fear no evil."

The same temptation, namely, to cease concentrating, ow-

ing to the change of form, may not be recognized when presented in the dream state. People living a false life frequently are subject to horrible dreams which they seek to escape by awakening into personal consciousness. They attribute bad dreams to indigestion; but no indigestion is capable of arousing more than a latent condition that symbolizes in fabulous form the inconsistency of life. Those who dare not face the consequences of their dreams are involuntarily compelled to face the same force transferred to the plane of daily life, and not conceiving either the necessity or power to face adversity and thus overcome it, wonder why the right to personal existence is forfeited.

Latent conditions or impressions either of beauty or terror which arise during concentration are but the shadows of impending realities. Failure to ignore or defy these impressions destroys the vacuum by which the greatest affinity is created for the discovery of vital issues and the satisfaction of the greatest necessities.

We laugh at the ostrich who hides its head behind a stone to avoid the hunter, but are guilty of the same foolish proceeding when, failing to rely upon prayer for deliverance, we turn the attention away from concentration in order to avoid that which is terrible in appearance.

All power is dangerous when used without understanding. It is the possibility of abuse that causes danger. But the danger of neglect to use power, or the sin of omission, becomes more terrible in its results than the comparatively trifling effects of misunderstanding when one attempts the best according to his light. The one who possesses power and fails to make proper use of it for fear of some slight mistake, will find the power destroying him. One must rule or be ruled, whether it be by stars or any other force

of nature. One who rules becomes interested. "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

It is true that those who concentrate for any other than the most noble purpose seek self-destruction; but they are doing the same thing in their daily lives. To live for any other than the most noble purpose is to seek self-destruction. The object of concentration is the inspiration of noble purpose.

By turning the attention away from all forms, the principle of evil loses its power to impress the mind with adversity. When, however, that which appears to be the principle of evil is better understood, the discovery will be made that it is an essential factor of good and of undeniable value.

When the extremes of good and evil are recognized, their co-incidence will be discovered to be the support of a greater consistency and the established foundation of a greater good; this is the inevitable revelation afforded by concentration or the habit of maintaining a sentimental attitude of mind. Sentiment seeks the good in that which appears to be possibly evil; just as fruit is protected by husks which appear evil to those who do not appreciate the fruit nor the means necessary for its development.

When beginning to concentrate, people who previously believed themselves to be in a state of ordinary health sometimes seem to be afflicted with diseased conditions, and imagine that concentration has produced the trouble. The truth is that during concentration the diseased conditions that have been repressed come to the surface by a natural process for the purpose of elimination.

When one attempts concentration and is turned back from fear of the adverse conditions which it brings to the

surface, he is unworthy of the truth, life and advantages afforded only by concentration. "No man having put his hand to the plough and looking back, is fit for the kingdom of God."

Should adverse conditions pass beyond the state of toleration, becoming serious by causing alarm to the self or friends, focalization is required. The painful or affected part takes the form of a vital issue.

The practice of concentration, so long as it is an issue of function, tends toward the realization of nirvana. "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." No person having approximated nirvana would attempt to describe a state of consciousness that can be understood only by individual realization or personal experience. "He was caught up into paradise; and heard unspeakable words, which it is not lawful for a man to utter."

It is dishonorable for a person approximating nirvana through any means whatever to so much as retain the consciousness of that state; it is also unnecessary, since before that time he will have discovered the vital issue of his life, which is his only possible excuse for concentration. Dwelling upon any state of consciousness in the mind facilitates its realization, but when the realization is premature, it is unnatural and tends to invert virtuous faculties.

Nirvana is described as a state of passivity. On the contrary, it is a condition of intense activity, as in concentration, but the mind and all the lower faculties of consciousness are held in absolute abeyance. Could the higher perceptions of a horse be awakened through suffering into conscious observation of the habits of man, its conclusion as to what constitutes heaven or a plane of superior con-

sciousness would be limited to the plane of its own highest conception of joy. Being driven to despair, its conception of heaven would naturally be freedom from involuntary activity. But to the more highly developed faculties of man, "Rest is not quitting the busy career, rest is the fitting of self to its sphere."

The comprehension of basic terms is the most fundamental faculty of the mind, disclosing, as it does, the consistency of superior orders and the inconsistency of idle speculation. Concentration surrenders the desire to assume any definite knowledge regarding nature until an approximate understanding of the self has been attained.

An understanding of self corresponds to a recognition of the consistency of nature that takes into consideration all things before arriving at any definite conclusion regarding one thing. Agnosticism is not humiliated by the narrow limits of its understanding.

In order that the mind be open to conviction of truth it is necessary that it be disentangled of its prejudices. This process is painful and viewed adversely appears productive of humility and despair. Before it is possible to agree with nature sufficiently for reflection, numbers of points must support the original or sense impression of any particular form.

Numbers of points must be reduced to order before use can be made of them to support an understanding of form. Evidence must be proven rcliable and established before a lawful conclusion is justified. Basic terms or relative values must be recognized and properly associated before the vital character of an issue may be recognized and its essential supplied.

Unless points be allowed to take their natural order, the

attention will be distracted from vital to minor issues. Concentration allows points, basic terms and evidences to take their natural order, thus increasing the light of understanding.

Every form is a modification of the universal form or eternally established fact. All special functions are modifications of general function. Colors, sounds and other modes of vibration are modifications of positive force. Feeling is the consciousness of positive force.

The impressions of form include an arrangement of the qualities or points supporting it as an aggregate. Observation is impressed with a form while feeling is inspired with its value. Good judgment recognizes the definite value of form in its relation to surroundings and the points supporting it.

Abstract numbers until related to definite forms, qualities of forms or definite purpose, are without issue and therefore indefinite and valueless. Qualities or particulars are no more than smaller forms, parts or points supporting a radix, greater unity or larger form.

The amount of force wasted through false impressions is incredible. Conservation of force is necessary before it may be directed to any extent in a definite channel. Force is wasted through prejudice, personal opinions regarding essential values of basic terms, and the consciousness of perso - ality and adversity. Concentration allows "none of these things to move me", and the result is that the basic terms stand out in bas-relief and show their support of the vital issue.

The sense of possession is a feeling concerning the constitution of a form regardless of its position, and includes sensibility above that of the average person. The spirit,

constitution, character or value of a form comprehends the qualities which go to make up that form. The sense of position is an exaggerated appreciation of the superficial qualities of form, and arises from confining the attention to forms regardless of their constitution. The mind, if confused and crystallized, loses its plasticity through looking at the position regardless of the constitution of a form.

The natural mind must be virgin, that is, free from prejudice of personal opinion regarding the position of form. The virgin mind needs to form no personal opinion, since through focalization it is able to pierce below the surface of construction and conceive a degree of sensibility natural to superior orders.

Focalization 34.

Through devotion of attention ideas become definite and assume concrete form. Definiteness exposes confusion and inconsistency, allowing sentiments, principles and essential qualities of spirit to appear. As thoughts become clear and ideas grow definite, the analogies of nature disclose themselves by reflection, inspiring love, honor and charity.

Focalization confines the attention to a point for the purpose of discovering latent qualities which are not sufficiently apparent to the special senses. It maintains a vacuum in the mind by rejecting everything until the affinity for that which is needed brings it within reach, when it is immediately grasped.

A vacuum is created by maintaining the integrity of a consistent mind, and into this vortex rush all things according to the power of attraction contained in the vacuum. When the faculties become specialized to an unnatural extent, no

provision being made by nature for this inconsistency, effort is required to supply what is needed to attain sensibility, spiritual consciousness of possession or success in any desirable direction.

Voluntary confinement of the attention upon a vital issue is called focalization. Focalizing upon an issue is distracting and leads to adversity according as the issue is minor and not vital. The necessity for voluntarily confining the attention upon an issue when located becomes self-evident according as its vital character is recognized.

The right direction of attention is the vital issue or greatest common necessity. It is the direction of least resistance within and without. It is identical with the unit direction or vital issue of all humanity, aud thus common to all.

Focalization fails to discover this direction or vital issue unless revealed through function or concentration. All natural constitutions or systems of established facts prove the consistency of function and its power to dictate the right direction of the issue. Through focalizing upon principles and laws, their system will be found to correspond to the constitution and issues of function.

The vital issue is particularly inaccessible to those who use their power for personal ends, but is found with very little effort by those who employ their energies for noble purposes in the greatest number of directions.

When difficulties arising from either concentration or adversity grow serious and their effects may no longer be ignored without alarming relatives, the time has arrived for focalization.

Focalization confines the attention to a mathematical point, or reduces an issue to its basic terms by facing the detailed evidence which discloses the true cause of trouble.

It has always been recognized that the power of focalization, sometimes called concentration of forces, accomplishes all things. For instance, when driving a nail, the attention should not be allowed to stray away from the direct act of hammering. Thus forces will be conserved, and an act ordinarily requiring effort become simple and easy, originality discovering the methods most common to mastery of any art.

Focalization is a consistent exercise of will where mastery of a condition requires an exercise of sound judgment in emergency. It fulfils opportunities and refuses to yield to adverse impressions, although the necessity appear inevitable. Thus, when the lights are dim, the aged imagine that it is necessary to use glasses in order to offset the inconvenience of waning sight. Through failure to focus the attention upon work, the power of sight fails to invest itself in the eyes, and in consequence grows indistinct; glasses are then necessary to offset the surrender of the will to see.

Focalization restores the sight by re-investment of the will and by confining the attention to reading, avoiding unnecessary effort lest the eyes be strained, but imagining the consciousness to be centered in the sight. Unnatural strain and neglect to use a faculty are extremes of abuse both of which result in forfeiture of the consciousness of possession.

The same rule applies to waning strength in any of the faculties. Should pain be the issue, one may imagine himself focused or centered in the painful spot and thus by practice illumination will ensue as to what folly is the source of the pain. Periodic practice will so strengthen the mind that desirable results appear with slight effort.

When effort is necessary for either concentration or focalization, the attention is falsely directed, and may result in

serious aggravation of difficulty instead of abatement. A difficulty or pain, if slight, can be dissipated immediately by focalization.

Should focalizing upon an affected part cause aggravation, the pain will be transmuted into pleasure when the aggravation has reached a sufficient degree of intensity. When any adverse condition is sufficiently severe it will be corrected by an affinity for its corresponding pole, this unity leading to greater resolution and to the power to rise superior to the adverse.

A child is an issue of the parent, and becomes vital according as the future life of the parent is dependent upon the care it bestows at present upon the child. Should the care of a ehild upon whose future the life of the parent will depend be transferred to a pet animal, a vital issue becomes confused with a minor issue.

Focalizing upon issues causes them to become magnified in appearance until they seem to be equal to the spirit or self. The deficiency of an issue then becomes self-evident and one is inspired with resolution to supply the essential or most suitable means of relieving the difficulty.

Recollection 35.

Recollection is a process for strengthening the integrity of the mind at the point of its issue or weakness, as in waning memory or lack of perception of essential values. The necessity for this process is indicated when the advantages of concentration and focalization fail of realization, as in the cure of disease; when the use of these methods requires effort; or when the radical changes of disposition naturally following concentration cause well-founded anxiety to rela-

tives and friends.

Memory fails because the mind is clogged with empty forms or husks upon which it fain would feed its understanding. Failing memory may be considered as a collection of impressions, forms or members regardless of their value, while the term recollection may be suitably applied to a re-collection of neglected values naturally attaehing to particular subjects; upon a realization of these values depends the power of discrimination.

The process of finding the value of the unknown quantity is called in algebra "solving the equation," but in the mind it is the special function of "recollection."

Matter for recollection should be truthful or naturally related to unity, as in geometric axioms, quotations from the Bible or standard authors, or magic formulæ.

The method of memorizing by unnatural repetition is pernicious, causing the sentimental faculties to remain unexercised, even though upon their use depend originality and realization of meaning.

The exercise of recollection is as follows:—Read over once, and only once, the verse or axiom to be recollected, and then allow it to come back to you without any effort on your part to regain it. If its return be delayed, avoid racking your brains or searching the vault of heaven for "The Lost Word" or idea, but maintain a vacuum in the mind whereby is created a strong affinity that will compel it to return to its master.

After mastering the first verse, proceed in like manner with the second, adopting the method employed in "The House that Jack built."

Under no circumstances should one read the verse a second time or allow himself to be prompted. Repeat whole

chapters from the Bible with but one reading, or work out geometric propositions without the assistance of teacher, book or paper. It is permissible to be told when one is wrong so long as questions or guessing be not resorted to.

Relative Focalization 36.

Relative focalization is the habit of training the attention when the mind is not sufficiently strong to adopt the foregoing exercise. It consists in riveting the attention upon the work in hand and persistently refusing to allow it to wander away in absent-mindedness, day-dreaming, idle fancy or other submission to impression.

The attention should follow closely each particular movement of the hands or fingers, repeating with a full realization every minute particular.

Oral repetition is permissible in case of dementia, but this necessity indicates mental derangement. The practice even of oral repetition is infinitely preferable to the self-destructive "indifference" accompanying the habit of absent-mindedness.

Indifference is the loss of interest in the "visible means of support", or in the most suitable opportunities of daily life for progress. "The common round, the trivial task, will furnish all we ought to ask", namely, an opportunity for self-denial. Self-denial, however, should be limited to that which is self-destructive. Concentration allows self-destroying influences to betray and dissipate themselves; then grows clear the vital issue—"A road to lead us daily nearer God."

These exercises are offered as suggestions, the principles only are to be incorporated as habit.

Advice, when good, is powerful and consequently subject

to abuse. The employment of effort and the making of sudden and radical changes upon the inception of new ideas are earmarks of irresponsibility. These exercises are intended only for people with responsibilities; therefore those who are without a "visible means of support" are warned against occupying their attention with them.

Periodicity 37.

The term periodicity refers to the habit of practicing concentration, focalization or recollection according to system. In cases of emergency, when one is compelled to attempt great ends in a comparatively short time, unflinching devotion of attention is required to obtain desirable results.

If necessary results be slow in manifesting, if the mind be not strong enough to practice exercises, then periodicity may be resorted to by attempting any of the exercises for a few moments at stated intervals during the day, as opportunity may afford.

Periodicity develops sentiment. The habit of looking at evil and thinking about the adverse creates an affinity for them and confuses the values of basic terms with counterfeit forms, defeating the purpose of individual existence.

Thought is a habit and is materialized according as it is consistent with purpose. When thought is irresolute and dilatory, it is also a habit, but, being devoid of purpose and will, fails to materialize in a way possible to understand, and disappointment is the result. By non-resistance of evil, the spirit of its power will be discovered as sentimental or tending toward the good. Adverse opinion only directs it otherwise.

PART THIRD

UNITS

XIII.

EXPRESSION.

Expression 1.

Spirit is an organic unity in which each organism is naturally related to all the other organisms and incapable of isolation owing to the impossibility of breaking the feeling of contact. Spirit is permanent and unchangeable. It is life marked or revealed by matter rather than molded by it.

Typical forms are the most representative of unity because they best serve the interests of their subordinates. So soon as a special form reaches its maximum, it declines, segregates into groups and disappears, never to return. The more closely any species is related in form to its companions, the more restricted is its range and degree of plasticity.

If the appreciation of forms be impartial and unprejudiced, the recognition of intrinsic values will be easy. Vivid imagination feeds the residual element with essentials, but creates a chafing at the tedious details which exist in artificial systems employed to educate the mind in abstract principles void of apparent application.

Sentiment recognizes the possibilities of good in others, thereby stimulating their self-respect and encouraging free expression of their best inspirations.

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Free expression of any member of a body or organization in supporting an issue will render the essential of the issue so evident that resolution becomes spontaneous and unanimous.

Since nothing can be expressed that is not inherent in the cause, freedom of expression is inconsistent unless it is dependent upon close relationship of the personality to the higher consciousness or center of existence.

The true meaning of that which is within can be discovered only by freedom of expression. If the cause be dependent upon partial truth, expression cannot be free and pure because imbued with the inconsistencies of the cause. When an expression is impure in character the cause should be eliminated. Nothing should be harbored which is not a benefit as well as a delight to express.

Free expression of truth is evolution, consideration of its methods offering an opportunity for the study of involution or the comprehension of fundamental principles.

The same opportunity of investigating involution is offered through the law of correspondence. This law regulates cause and effect, namely, the interior impulse and its exterior expression.

The insensible are blind to correspondences and alternatives because of failure to liquidate spiritual obligations. Their attention is confined too exclusively to the consideration of obligations of a material character. This creates vanity or fear, blinding the spiritual sight and hardening the heart.

Expression is necessary in order to form a background of resistance upon which the consequences of expression may be reflected. Reflection arrays the feelings before the mental spectrum and analyzes their quality, making per-

fectly clear what was previously incomprehensible. Nothing is so conducive to the precipitation of preponderant elements as absolute freedom of expression.

No one should voluntarily submit to criminal imposition, because the criminal is thus deprived of the background of resistance which discovers his error to him through the power of reflection.

Ideals and particular truths correspond in their development to the conception, gestation and delivery of children. When an important idea has been conceived, the hour of its delivery must inevitably arrive, and he who fails to give it truthful expression is guilty of unnatural repression. The realization of truth is dependent upon its suitable expression.

Failure to express tender sentiments is symbolized by neglect to pluck the blossoms of plants as they appear, causing the plant to expend its strength in the seed.

In proportion as it is painful to speak the truth, the necessity for so doing is increased. To speak the truth is functional, while to neglect to do so is not only criminal, but is the betrayal of another's indulgence. To speak the truth obviates the necessity of unnatural impressions.

Function does not inspire the expression of personal affection, but rather the impulses of universal love as manifested toward all, regardless of personality, and made operative through exercise of the noblest feelings of which humanity is capable.

Function is a method by which every one receives his own message from within, from God, in a fuller manner than he could obtain it from any external source. In proportion as one is prepared to make every personal sacrifice to receive the message, will strength be given him to fulfil the daily

round of duties even to their minutest details.

The intuition or power of feeling is destroyed through intemperate use of the special senses, which thus lose their equilibrium and harmony of action. Concentration is an effort to restore these senses to a normal state of equilibration, namely, the plane of common-sense, reliable intuition or feeling.

The purest life impulses require the equal distribution of their currents through the emotional, intellectual and physical systems. The undue expression of any one of these at the expense of the others must distort the ultimate manifestation, whether in the form of thought, motive or action.

Genius is shown definitely along its own line of expression its possessor being the best judge of the standard and character of his own work. He who submits either to the approbation or adverse opinion of others surrenders his own genius and is disappointed in attainment, yet unable to understand the reason of his adversity.

People who have suffered disappointment sometimes vent their bitterness in adverse expressions apparently without personal intent. The recognition of general dissatisfaction in another inspires anything but pity because its reflection is adverse.

The unconscious action, so long as not criminal, is the expression of a principle (apparently adverse in character) which an angel would find necessary to express consciously before his presence in human form would be legitimate The reason is, that should he appear manifesting comparative perfection, he would be worshipped, but not emulated.

A divine messenger is obliged to take upon himself the imperfections of humanity in order to come in touch with them, and gradually raise them to his own plane.

Through delay in expressing a grave criticism, the mind approaches the principle of the cause involved. To express criticism when this point is reached penetrates the barriers of all reserve and wounds the feelings deeply.

When truth is painful to express, the time for its delivery has arrived.

Explanation of the cause of a misunderstanding does not improve with keeping. A proud person dislikes to appear ridiculous, it destroys his self-respect. Not until one has freely expressed himself can he suspect what lies hidden within; nor until then, does he allow the fool to become apparent or realize the necessity of reformation.

Reflection 2.

The base reflection of a natural condition which is essentially beautiful makes it appear ridiculous, while an inverted view of the essentially ridiculous, though rendering temporary idealization possible, brings ultimate disappointment.

Reflection discovers the natural relation existing between the self and that which appears adverse to its interests. Adverse qualities are but reflections of the baser nature which must be harmonized and uplifted in order that the self may become a suitable instrument of function. The intimate relation existing between the apparently unrelated inequalities of all forms may be discovered by an understanding of their conditions of compromise or identity of issues.

Whatever is unsuited for free expression should not be recognized, lest the attention be directed along other than lines of important issues.

The same evidence by which a fact is proven may through base reflection be used to disprove it. Thus the person most familiar with the circumstances attending another's death

may have the best reasons for bearing false witness concerning it.

A one-sided statement of facts (or a base reflection) can make a legitimately contracted debt or permissible business transaction look like a breach of trust, an embezzlement or a degree of forgery. Through the protection of one-sided statements from the presentation of converse evidence, criminal indictments have been brought against men who had a perfect defense against the accusation.

When violent emotion, such as anger, is restrained by turning the attention away from the person causing it, a background of reflection is formed in which one can see the inconsistencies of his own mental attitude. In this union he recognizes the eventual consequences of his motive or judgment had he carried it into action without the interference of the person who aroused the emotion. An enemy is a savior from the results of personal inconsistency, even though one may be blinded to the fact through failure to love his enemies.

Personal success is measured by the enemies one makes. To be devoid of enemies is to be deficient in personal power.

Form 3.

Everything in time becomes possible and assumes shape. Form, therefore, is the proof of what has been, and absolute necessity the prophecy of what is to come.

When the conscience is unalloyed either by doubt or complacency, Heaven is within and will in time attract its correspondence-heaven without.

A truth cannot be told, it must be demonstrated before a true appreciation is possible. It is dangerous to attempt to tell a truth that cannot be appreciated. It is a mere

presentation of the form, permitting a base reflection of the truth if misunderstood.

All issues, difficulties or disturbances arise from confusing the form with the principle, through either failure to recognize the principle or those particular basic terms which are essential to its establishment. Subjection to the impressions of form is caused by familiarity with the appearance of truth, but inability (through ignorance of its essentials) to draw natural conclusions regarding its inner meaning.

Form tends toward expanse and abundance at the expense of quality and consistency. Bondage to form includes apparent certainty of its possession regardless of the fact that such possession is contingent upon other relationships.

Freedom consists in so thorough an understanding of the natural use of a particular form that protection and security are gained by that which would otherwise cause involuntary confinement and obligation. Liberty is freedom to confine the attention to consistent forms, or to issues.

To obey an injunction unwillingly, without understanding or acquiescence with its purpose, or to comply with a necessity involuntarily, is a process of impression or submission to the form without the spirit. According as one faces a necessity voluntarily and cheerfully, faithfully seeking the lesson to be learned therein, he exercises the spirit of love and avoids those adverse effects which follow the impressions of form.

The forms of truth are often used by those whom selfishness prevents from seeking the hidden spirit of truth. Without an understanding of the spirit, the meaning of the form cannot be comprehended, and its use is therefore of but temporary benefit. The use of form is called artifice,

and is the result of involuntary focalization upon minor issues.

Form is the limitation of a particular quality of spirit. Spirit has power to overcome every undesirable limitation, but as limitations form its integrity, to overcome them unnecessarily would lead to dissipation of spirit.

It is not the germ that rots, but merely its form.

Concentration withdraws the spirit from the superficial observation of surroundings and from the consciousness of external conditions. The character of personal motives is discovered through concentration, the will no longer submitting to their influence because the benefit derived is recognized as disproportionately small.

The constant repetition of some particular movement or sound causes the impression that its repetition is a necessity. The continued impression produces habit.

Adversity makes it necessary that the integrity be maintained at all hazards, and that the impressions of form be disregarded. When the attention is turned in an adverse direction, the mind discerns that it is not adapted to the line of effort involved, realizing its failure even before the attempt at accomplishment has been made.

Adversity nobly borne gives greater strength to endure until such time as the sensibilities, quickened by suffering, are able to supply those necessary essentials which harmoniously adjust the self to the environment.

Obligation is bondage to form. It arises from failure to respond to sentiment, and is created by giving or accepting unmerited assistance. Originality is inspired by competition, but its expression is best adapted to a domain where competition is slight. As competition is universal, original invention should be adapted for expression on superior

planes, where the adoption of new ideas tends rather toward the preservation of community interests than the increase of competition.

The worst form of injustice is shown by those who rise suddenly from extreme poverty to great affluence. Possessing the form of power, they hold in contempt those who do not possess similar forms, and are adverse to the spirit of love, which is the spirit of true power, seeking to assist rather than condemn those who fail.

Suspicion takes away the token of reciprocity, the pledge of response and the interest that results from serving a common purpose.

Assumption 4.

Assumption is the first act of faith. Thus the law, assuming that a man's purposes are good, is cognizant of his visible conduct only, taking into consideration merely actions which are patent to the public eye or revealed by substantial evidence.

A fact is absolute in truth in all cases existent under similar conditions, while an assumption can only be predicated as true in special cases. For instance, confusion is the result of assuming that because a particular basic term supports a principle of one order, it can also support principles of other orders altogether foreign in character.

The incoherent, or those who are subject to confusion of the mind, become absorbed in questions and difficulties dependent upon theory for solution and therefore beyond their grasp. The inverted serve a given purpose regardless of its importance or of their adaptability.

Assumption aspires to great results regardless of their character or consistency. Ecstasy is an assumption that

thoughts of heaven and of things to come can justify the neglect of earthly duties and immediate responsibilities. That often passes for religion which is an incompetence to face the issues of the present moment.

The term "equal rights" usually implies an assumption of membership upon a plane of superior intelligence and success which excludes all that are inferior, with the inevitable exception of the self.

Inconsistencies in the manifestation of the Absolute seem conclusive to the mind of the abstract reasoner because he deals with terms familiar to his mentality, but beyond the scope of his spiritual realization. His conclusions consequently cannot be natural. Confinement of the attention to the adverse obscures the understanding to consistent truth.

An assuming mind, ignorant of the ultimate results, believes an undemonstrated proposition because it is easy of acceptance. The desire to assume knowledge or to progress rapidly is the result of a desire to evade the responsibility of personal effort.

To prove a position it is first necessary to demonstrate the proposition which supports it. Thus failure in the responsibility of daily obligations—the best demonstration that can be made—causes the weak to seek indulgence by postponing the day of reckoning, when, on the contrary, knowledge of weakness should be the means of opening their eyes to the gravity of error and of inspiring them to immediate retrievement.

Assumption results from the habit of devoting the attention to appearances rather than engaging it in the service of vital issues.

Assumption is the blind belief in appearances, the knowledge of the true value of which has not been gained by

service or apprenticeship. The most subtle intemperance consists in that idleness of the attention which occupies the mind with false assumptions leading to adversity.

People assume that it is possible to realize the force of a particular truth without personal demonstration. They do not take into consideration the fact that the general habit or practice of virtue is based upon the demonstration of each particular virtue, and that the failure of each demonstration brings with it a penalty not to be escaped. They attribute adversity to the consequence of exercising some particular virtue rather than to the failure of the habitual exercise of all the virtues.

Theoretical knowledge is difficult to dispose of because its assumption destroys sensibility. A vital issue is a defect in the attitude of mind which causes failure in the true fulfilment of life. The failure of spirit to demonstrate power results from lack of discrimination between particular forms and their spiritual or intrinsic values.

Speculation or agnosticism temporarily removes the necessity of confining the attention to vital issues or demonstrating their real character, and is the result of a secret hope that by providing for the satisfaction of minor issues, the living, vital necessities will prove imaginary.

The assumption of the Master is the result of the necessity that he make a compromise with the misunderstandings of the pupil. This compromise discloses an issue or failure in the ground of their common understanding which makes its restoration an advantage to both.

The mind often assumes that there are no obstacles to the development of particular enterprises merely because the imagination fails to discover them. This is a gross misconception, for these obstacles, partaking of the character of

evil spiritual entities, do not desire an illumination of truth and purposely remain hidden.

The limitation of sensibility to the personality presents appearances or difficulties that create prejudices. The personal self assumes that its prejudices entitle it to special privileges, for instance, postponement of the penalty for failure to undertake just responsibility, at the same time unreasonably seeking to deny the authority which these prejudices have forced others to assume.

There is one responsibility from which there is no escape. Every person must decide for himself whether an inspiration is, or is not, from God. To delegate this responsibility to another is an assumption of authority which proves that the responsibility has been recognized. The hand of the incompetent servant is against his master, so does the fool say in his heart, there is no God.

Issues 5.

The sensibilities, when not sufficiently awakened to recognize the truth of a principle, take issue with any person who attempts to demonstrate it, for the reason that insensibility confines the attention to the base reflection of the truth, rendering it impervious to the truth itself.

The purpose of system is to regulate the use of time so that when the sensibilities fail to respond to the functional impulse, the attention may be confined to a system of essentials which will assist in their development.

When an issue is vital in character and the essential necessary to fill the void is recovered through an inspiration, there can be no doubt regarding its truth. When so obtained, it is the direct result of function and will be corroborated by all attending circumstances.

An issue is the fundamental difference between one member and the criterion or good standing of his fellows.

Similarity of difficulties holds all radicals or members of an order together in fellowship, and it is for the purpose of solving these difficulties, through the discovery of the unit essential of the order, that all organizations exist. All corporate essentials lie hidden in the interdependence of the radicals composing the body.

Two are necessary for the establishment of an issue, its presence being a token of more or less irresponsibility on the part of both. An issue is a confinement of the attention to forms rather than to the principles supported by them.

An insult calls the attention to the form of an issue, as made evident by personal imperfections or defects in the method of demonstration; it is a token of perversion or irresponsibility on the part of both parties according to the degree to which it occupies their attention.

An issue is a voluntary compromise of the higher with the lower, an atonement of planes essentially different.

"First" is a relative term relating to the issue or that which appeals to us as evidence of the greatest common necessity of our existence.

When an important issue or question of right and wrong is in dispute, and after long consideration and fighting against great odds the essential is discovered, all lesser difficulties are resolved into their elements and dissipated with little effort.

Adverse conditions should be faced voluntarily in order to gain an understanding as to the avoidance of adverse impressions and relief from bondage to forms.

Perfection, as related to the personality, indicates the ability to gain power naturally, namely, by learning from

personal feelings and from the miseries of others.

A crisis serves to accentuate the weakness or strength of character. A man's true value is evident in an emergency. The prompt and well-balanced have a fund of reserve power (residual element) from which to draw in an emergency, while the restless and uneasy keep all their forces at the front.

When a person cannot be assisted in a manner he will appreciate, except through the exercise of righteous judgment and looking at the adverse which is dominating him, it not only becomes an issue to so assist him, but a responsibility not to be overlooked or avoided.

Pupil 6.

The soul accepts guidance in order that it may be educated along the lines of its insensibility, just as a Master accepts the judgment of a responsible pupil, even when conflicting with his own, providing no tokens of irresponsibility present themselves. So long as a pupil is unconscious that he is actuated by any personal motive, his advice to the Master is looked upon as the consistent demonstration of an eternal principle to which the Master has been insensible.

The pupil or disciple is the form without of a vital principle within that must be obeyed in order to establish function. It is therefore necessary that he should obey special principles. The Master is often insensible to these principles because they have not been sufficiently emphasized upon his plane of action to attract attention.

An impression is natural when projected by a spiritual relative, because it supplements inspiration or function. The soul submits to impressions created by the special sense when a principle within is seeking recognition and demon-

stration, or when the mind is insensible to that which is necessary to its development.

The self is best served by protecting it from the necessity of involuntary service or from the necessity of serving unworthy ends. The Master serves the pupil because he recognizes that the pupil is Master along his special line of responsibility.

A Master discovers the degree of natural relationship existing between himself and the stranger by taking him at his word and holding him responsible for its truth. He is thereby enabled ultimately to place him in his correct relative position.

It is an indulgence for a Master to reveal hidden mysteries when their acceptance depends only upon his authority and not upon the spiritual understanding and response of the pupil, and it is a betrayal of the Master's authority when his pupils give an opinion upon such revelations, quoting the Master's authority for so doing. The reason for this is, that the pupil necessarily misunderstands these revelations, otherwise, the understanding of the pupil would be sufficient, and he would find it unnecessary to quote authority. The inverted seek to create an issue by making demands that are illegitimate owing to the lack of responsibility of the inverted in assuming consequences.

When the Master sheds too clear a light upon a great difficulty by thorough explanation to the pupil, he necessarily assumes responsibility, not only for the present result, but for the result accruing when the same difficulty arises from another source and in a changed form. The pupil, not realizing the identity of present with previous difficulty, will lack the power to face and overcome it.

The relations between a responsible Master and an irre-

sponsible pupil are unnatural except in the case of compromise on the part of both. Compromise is an act of faith with both, but when faith is possessed by one party only, the relation is inconsistent and the investment without established security.

Failing to see the value of a principle, the apprentice must depend upon numbers, by which is meant the study of that series of basic terms which composes the evidence supporting a principle and revealing its truth. Children begin with details and after becoming familiar with them are gradually led to an understanding of the principle involved.

One may serve an apprenticeship by the correction of what he discovers to be wrong, but before this correction can become innate or permanent, there must be a consistent and systematic practice of all habits proven to be good.

At the outset of his work, the apprentice becomes so impressed with its necessity and legitimate character that his self-esteem is over-developed into the consciousness of his own importance. This form of self-consciousness causes him to demand from the Master assistance and attention out of all proportion to real necessity, thus subjecting the Master to betrayal and distress if not to crucifixion.

The demand for protection against adversity by means of indulgence upon the part of the Master is a token of inappreciation and an evidence of certain betrayal should he submit to it. A compromise both unnatural and illegitimate is indicated.

Personal sympathy is an unwise investment and is betrayed unless protected until the period endangering its degradation is passed.

TIME.

XIV.

Time 7.

Time is an ever present issue in Transcendent Function. Time is a relative term, interchangeable with other terms, indicating and including rhythm or suitable interval of action and reaction.

Time and space are interchangeable terms, merely requiring a knowledge of their respective qualities and familiarity with the conditions necessary in making an equal exchange one of these being possession of the means by which a definite portion of the apparently vague and indefinite can be measured.

An interval is a quality of time indicating a definite expression of power. Power is gained, conserved and made effective by the proper use of the interval elapsing between each application.

The value of a specific action may be determined through an understanding of the relative values of time and space. In order to determine the relative value of time or space, it must be corresponded to a given power or specific action. Time is the interval elapsing between two specific acts of a given power or value, by which it is rendered definite.

An opportunity is a means whereby a person may work to such advantage in adjustment to the adverse that time apparently lost is regained. This gives power to compromise with unfortunate conditions which result from improvidence or lack of foresight.

Lack of opportunity resulting from insufficient interval for adjustment is an issue of time, and according as it is re-

solved or understood, and the adverse effects turned to advantage, the sense of bondage to distressing conditions (time) is converted into the sense of security or opportunity for wise investment of power.

The evidence of inexhaustible power is present everywhere, but the sure proof of its existence and that it can be intelligently used for the purpose of development lies with the individual, and is a matter of personal understanding or demonstration.

Faith is reliance upon this power, and according as it is proven consistent and reliable, the eyes are opened to truth, and the sensibilities developed to spiritual perception.

Faith in another is invested no more than can be forgiven in case of betrayal, but after betrayal it makes no further investment until the object of its trust has proven worthy of greater confidence. Complacency fails to discriminate between those who have proven themselves reliable and those who have not done so.

When power is steadily increased and properly used, time apparently lost may be regained.

Too close an indication of time is a form of seriousness betokening an indifference to spirit and an adhesion to formality.

When the heart is occupied sentimentally, uprightly or completely, as in love, the sense of time disappears and is lost in oblivion. This is because self-consciousness is absent; the mind forgets the extent to which it is involved, being fully occupied in serving that which is superior to it, namely, the heart. Natural units are negative to that which is superior. Serving the superior is natural and therefore desirable.

When the heart is occupied adversely, as in grief, a

moment seems to include the space of years. "Grief makes one hour ten." The mind realizes the extent to which it is involved because the attention is involuntarily confined to the adverse, the one experience containing within itself the essence or principle of many experiences.

Like every personal (solitary) pleasure, either love or hate too greatly diffused is exhausting. Universal love or hate may suffice for a time, but must end in having a definite object. Song to be attractive must be focused upon some particular object.

When love is universal, the life forces are most suitably invested, that is, where they are best appreciated, but, as in all safe investments, the returns are long delayed. On account of this delay the personality fails to discover proof of appreciation and so lacks incentive for hope and perseverance. When depression outweighs interest the attention must be aroused by greater definiteness of affection.

Intemperance 8.

So long as self-respect remains consistent it supports the conscience. This renders it unnecessary that the conscience should speak until self-respect gives the token of appreciation and indicates the willingness of the personality to obey.

Were there hope of peace or satisfaction short of definite purpose in life, the whole system of nature would be inconsistent.

Time is a unit standard adopted by nature for the purpose of maintaining consistency and producing order in all her operations. To be out of time is to be intemperate, disorder being the natural consequence.

When sensibility to the unit purpose of nature is wanting, or the will is too weak to assume legitimate re-

sponsibility, the adequate incentive for personal action is absent. The incentive is supplied by some form of intemperance which, being imaginary or immature, is not provided for by nature until after disappointment of the personal will. From this fact arises the virtue of perseverance, provided it be expressed in good faith.

Vagrancy is a state of mind whose origin is vagueness, extra-vagrancy and indefiniteness of purpose. Definition and clearness of perception is the foundation of sight. Delicacy of tint and shade should not be confused with mystery and vagueness.

An unreasonable demand for definition would convert an exquisite painting into a coarse mosaic and, although brought about by its own insensibility, would condemn the transformation as crude and unnatural.

All forces of intemperance and vice are associated with indefiniteness, unnecessary vagueness and, above all, procrastination. All base reflections arise from confining the attention to the presentation of a principle rather than to the principle itself.

Intemperance, specialization and unnatural emphasis are not associated with the possibilities of Universal progress, therefore nature does not provide for them except with unnatural effort.

A basic term is a unit of value that conforms to the common standard of a higher order.

Passion strengthens activity, but paralyzes the will, since under the influence of passion actions are committed regardless of the character of the impulse inspiring them.

The passion of revenge gives a definiteness of purpose capable of reconciling the most discouraged to life, bestowing also the power to overcome seeming impossibilities,

When people grow complacent or so indifferent that they can discover no incentive for action, nature arouses them to renewed life by subjection to impressions sufficiently deep to excite the most strenuous emotions, such as hate or revenge, always providing that sufficient sensibility remains to retain such impressions. It is better to act than to stagnate, even though the action be not consistent with the highest impulses.

One form of indulgence is an intemperate investment of pity, irresponsible and blind to the consequences of its action. Self-pity is so enervating to those who indulge in it that almost unconsciously it curtails in the observer the impulse to sympathize or assist, even under circumstances that otherwise would excite pity.

Intemperate humiliation is due to the presence of some preponderant element which causes a sense of personal dependence, an undue bowing of the head and willingness to rely upon information from without rather than from within. Conversely, undue self-esteem, although compelling the head to assume an erect position, is far from resembling that true self-respect which emanates from the heart in the service of a noble purpose.

All natural forms are in reality the reverse of that they appear to be to the physical senses, since special functions, which pertain to the physical senses, deal only with the baser portions of matter.

The Master assumes that he is no greater than any of his pupils or relatives upon whom he is dependent. His sentiment is maintained by the recognition that if he were placed in the same adverse environment his demonstration would prove no more consistent.

The radix never condemns radicals; the Master never con-

demns his pupils. He allows them to condemn themselves by criticism of their fellows exercised in opposition to the law. The critic assumes personal superiority by determining the extent of his own virtue before it has been tested by temptation, and by proclaiming the course of his conduct under definite circumstances before experience has offered him an opportunity to demonstrate the truth of his assertions.

Pride is the fulfilment of one particular faculty at the expense of all others.

Virtue is attractive so long as it is consistent in the assumption of legitimate responsibility. When the assumption is unusual, unnatural or false, its attractive quality, being inspired by pride, is lost.

Breathing 9.

The principle involved in breathing exercises is extremely simple. The purpose is to provide absolutely pure vibrations or tones, and when this is accomplished, the necessity for external breathing is materially diminished.

The variety of experiences that soon or later is encountered in the practice of dangerous exercises, is convincing evidence that they should be attempted only as a means of support to a worthy purpose.

There can be no legitimate hope for the attainment of success in any great purpose until the spirit and mind are harmoniously adjusted in a full realization that the most important and absolute essential is conservation of the vital forces.

In the practice of deep breathing, there should be neither strain nor effort. The exercise should be indulged only for a few moments at first, if dangerous results would be

avoided.

Rhythm or natural proportion of interval between the inhalation, retention and exhalation of the breath should be maintained.

The origin or source of pure tone is best discovered by making use of a sound audible only to the self. A note corresponding to middle C on the piano is very suitable.

The consciousness should be centered in the source from which the sound is expressed, or as deep in the chest as possible.

As the tone becomes pure, the vibrations of the voice and the pulsations of the heart co-incide and coalesce.

Perfect relaxation of the entire system is essential to the production of pure tones. This condition is unattainable except by those who are influenced by the highest motives. In the case of those not so influenced, the domination of the personality produces sleep.

Crime 10.

When evil is exerted indiscriminately, it is no longer evil, but crime, and submission to it must be at the expense of honor.

When a person becomes a creature of circumstances, he is abnormally subject to the suggestion or impression of mere form, which destroys that portion of the will manifesting as self-control. The excessive preponderance of a particular element in the consciousness causes a delusion that takes the form of principle or desire to render some particular virtue more effective than is consistent with the rights of others or than is demanded by necessity. Thus the criminal murders in order to obtain money with which to liquidate a debt of honor. Honor cannot be supported effect-

ively by crime. Crime considers everything except the possibility of freedom from its own criminal motive, and is thus blinded to its issues.

Crime arises from failure of adequate purpose in life, and submission to the influence of adverse environment as a natural consequence. In the criminal, the response to a suggestion is out of all proportion to that which is required by necessity or expectation.

A knowledge of form indicates acquaintance with principles but inability to make them a matter of a personal application without criminal motives. Crime is the result of inability to recognize first principles.

Crime is its own undoing. Its attention is devoted so steadfastly to the accomplishment of an unworthy purpose that it fails to take the purposes of others into consideration and thus leaves many points of attack exposed.

One self-deception leads to another. A crank reaches an understanding of a principle which is to him easily demonstrable, then seeks to compel others, who find it difficult or impossible, to adopt his methods regardless of suitability.

Those who are restless while appearing thoughtful and calm are scamps, because they are so coarse within and refined utside that there is an absence of correspondence.

Restlessness and a sense of restraint, a differing from standard types, instability of purpose and inability to sustain the attention, indicate a loss of power in the struggle for higher attainment and a consequent tendency to become inverted.

Criminals and those who are forced to remain in the lower walks of life are the most appreciative of the truth of particular Universal Laws because proven by their own experiences. But they refuse other converse laws because not

presented within the domain of their intelligence.

There is a class of criminals that is guiltless of actual sins of commission, but shirks every responsibility through over-anxiety lest possibly they be guilty of some trifling wrong. Their purposes are confined to the personal self, and they are even more guilty than other criminals who serve the same selfish purpose but show a greater degree of responsibility by willingness to suffer the consequences of their criminality.

The person who succeeds in greatly deceiving a victim looks upon him as an enemy, the more so if he is unsuspicious of the crime.

Obligation 11.

Temptation is the result of over-appreciation of special forms. Over-appreciation of form also causes a danger that undue advantage will be taken of the illegitimate opportunities which result from unappreciated and unliquidated obligations. Indulgence is the giving or receiving of that which, not being appreciated, must be abused.

Unmerited or undeserved assistance creates obligation, which, if unrecognized, causes a base reflection commonly known as enmity. Enmity is a sense of obligation strained to such a degree that the empty form of the principle of assistance alone appears. It is through their enemies that the inverted are protected from self-destruction.

Bondage to form creates mental segregation by limiting the attention to individual terms rather than to the principle which they support.

Personal evil takes the form of temptation, and should be resisted from within rather than from without. When temptation is resisted, its external form or that which pro-

duced it will prove useful rather than detrimental.

The necessity of resisting evil is the result of failure to make right use of its external pressure. Personal evil presents itself as an objective or external form of an interior motive needing only analysis and understanding to put it to proper use. If not put to the proper use it will prove self-destructive. Resistance to personal evil is the result of a desire to shirk the responsibility of analyzing disturbing elements.

Establishment. 12

The radix becomes positive, definite and established, according as its work and position are comprehended by the radicals. Their increasing ability to draw correct conclusions from systems of essentials is the test of their power of comprehension. Till this power is sufficiently developed, the Origin of all will not betray its presence to ignorant or unappreciative minds or those whose attention is confined to commonplace phenomena.

Truth is personal because it relates exclusively to truthful people. All people are truthful according to their willingness to conform in good faith to a common or universal standard of truth, either enduring or turning their attention away from adverse consequences.

The true idea of personality lies in the recognition that it is the only means by which principle can be demonstrated. We are not antagonized by persons, but by principles which they represent, and which we fail to understand.

The principle that charity or true love begins at home, is not recognized by society, which, failing to assume its responsibility in the right generation of the race, is horrified at the existence of perverted or degenerate children who

demonstrate most effectively its own degeneracy and perversion. Society does not recognize that if good be in abeyance, it is the law that evil must take its place.

Regarded adversely, personality appears to be specially privileged, its license being the result of the sins of omission common to the individual and therefore to the entire body politic.

Individual development is in proportion to universal development. The struggle between individual interests is merged in the person whose life is given to the universal or unit fulfilment of the lives of all individuals.

A special privilege is an indulgence that becomes legitimate when bestowed in order to save the body from disruption. When a body or organization is in danger of disruption in consequence of the failure of certain members to assume their legitimate responsibilities, it is necessary and just to grant the privilege of assuming these responsibilities to any one member willing to undertake them. Failure to understand the reason why special privileges exist creates a feeling of injustice. A person can see no more than he is willing to demonstrate.

Power is founded upon the multiplicity of similar and obvious facts whose repetition establishes proof. The possession of an essential truth causes a realization of the power that has already been revealed through some other definite form. Three is a power in truth that forces conviction.

Conception of truth must rest upon a comprehension of nature's universal design. One who sees the truth recognizes that its conditions are self-evident and he will so present them that no excuse remains for repetition or argument. Repetition of a truth is legitimate only as a compromise with one who fails to understand its value and application.

Love, having been invested, can be truly established only by the free giving of full faith. The retrogressive turning point of the development of love and friendship is reached when it becomes necessary to withhold a thought after full faith has once been given.

When love or natural relationship exists between two persons, any misunderstanding will re-act in greater understanding by arousing the sentiments, relationship being cemented rather than destroyed. But when a relationship is unnatural, the breach of misunderstanding widens into a gulf whose impassibility saves a great waste of time and foolish effort. When once a natural relationship has been established, nothing in the world can sever the attraction. Definiteness of purpose and unity of interests establish natural relationship.

A natural relative may not render assistance in the specific manner expected or desired, but if permitted he will bring about conditions just as satisfactory.

Crystallization, death or any other form of degeneration is the result of failure to fulfil the opportunities of life, or in other words, of the human form which has been voluntarily assumed by the spirit. Matter is the visible means of support to the spirit, or the common ground of understanding necessary for spiritual development. By its means, spirit may manifest itself in action and in the establishment of definite truths. The sense of isolation and solitude arises from failure to become actively interested in the purposes of community life.

An original mind does nothing of a personal nature that may be done by others. Its possessor adapts himself to a means of support not overdone by competition.

When one is in possession of a grand purpose he is able to

turn everything related to it toward its support.

The defense of a principle requires consistency and must be based upon personal demonstration. Personal experience when expressed in detail exposes all inconsistencies.

Although pioneers have much greater difficulties to encounter than the numbers which follow them, they have this advantage—they are able to demonstrate the importance of their discoveries.

Unity of type in the various members of a species is insured by identity in the conditions favorable to its production. Standard types are produced by original minds because the conditions selected by originality are favorable to the best production. A visible means of support is necessary to determine the character of a person's standard or the extent of his definiteness. A rogue fails to comply with a definite standard because of the vagueness of his character.

Relationship 13.

Truth, like power, is impersonal, namely, true to all persons impartially, and appealing to all who recognize that its possibilities aud opportunities are the equal property of those who can appreciate them.

The spirit has a life of its own, is naturally related to other spiritual bodies, and is subject to vicissitudes. A person may be more closely related spiritually to another, regardless of the existence of any external bond, than to those who are united to him by the ties of flesh and blood. For this reason duty cannot be wholly confined to the self and those of mere material affinity.

Natural relationship looks upon the past and future as component parts of the present. But forms devoid of spirit indicate their fondness for natural relationships by dealing

with matters of the present moment regardless of their cause or consequences.

The most important of all relationships is that existing between two organisms of the same order, because through recognition of the degree of relationship existing between himself and another, the individual determines the degree of relationship between himself and the Universal radix.

The radix is in a position to avoid confusion because it is related to all parts of the same order equally, and able to recognize variations in comparative values. An intemperate mind fails in consistency because it is not related to the radix. Relationship to the radix is the only means of true understanding.

When a relationship is so one-sided that advantages accrue to one party only, it is unnatural and leads to speculation and criminal assumption of possibilities.

Understanding 14.

Before inspiration may be relied upon as trustworthy, it must be proven correct by external correspondence, for until then reason is not established nor the basis of understanding discovered.

An undertaking pursued exclusively for personal advantage, regardless of principle, becomes eventually the one definite purpose of life. Other lines of thought and work, though no less important, are forgotten, the chasm of misunderstanding resulting from disregard of important essentials being bridged temporarily by an intense interest which is the outgrowth of focalization upon one subject. The loss of spiritual progress resulting from long continued pursuit of such a course cannot be estimated.

The understanding or mentality of a particular form is

based upon the specific environment which relates him to all environment and to general laws. A keen understanding realizes the correct relationship of a part to the whole, (the self to the universe) and recognizes that upon the intrinsic value of the part depends the importance of its relation to the whole.

An issue in the understanding, that is to say, a point impossible of comprehension, is created by forming an opinion as to the consequences of a personal act, or by failure to recognize the difference between opinion and principle.

Grief is the disappointment springing from the recognition of a gulf or issue in the understanding and the hopelessness of bridging it. A dissatisfied mind ever seeks some definite object for complaint and usually finds it in the withholding of some unexperienced good.

One person can put himself in the place of another when able to see that he is actuated by a perfectly justifiable motive. Through the recognition of personal evil one becomes a target for its destructive action, the continued recognition of evil in time creating an adverse impression impossible to resist.

Until the person maintains an upright position, he cannot demonstrate the truth of any principle. And until he has succeeded in demonstrating one principle he is unable to recognize its natural relation to other principles.

An upright position is maintained through the power to recognize that all forms of personal disturbance may be turned to advantage by seeking the good in them and using the power thus gained for increasing the understanding.

The feeling of certainty determines the degree of faith. There can be no certainty where all is vague and indefinite.

The natural relationship existing between valuable ideas

and important facts must be recognized, as it is the basis of mastery and of the understanding of life. This is only possible through apprenticeship, which gives familiarity with essential terms.

Value is determined by the amount of interest invested and the degree of development the understanding has reached in the use of a particular form. Money and faith are alike in that they should be invested wisely.

Recognition of the correspondence between two ideas is the result of a comprehensive understanding and of the demonstration of principles involved. The presentation of an idea without a recognition of its correspondent is irrational, because indicating that the underlying principle has not been demonstrated.

The degree of promptness with which we execute the impulses of the good produces in us an attraction for the good and a corresponding repulsion from evil.

There are natures so inverted through failure to understand themselves that they cannot love without possessing a corresponding hate. For every token of affection to the one loved they must give a corresponding blow to the object of hatred.

In the natural order of things the refined must be supported by the base. Any form of intemperance in the expression of the refined or the base, destroys the correspondence or equilibrium between them and consequently the possibility of a perfect understanding.

Luxury is a form of intellectual intemperance that destroys the visible means by which understanding is gained. But mistakes made in good faith, such as are inevitable in the demonstration of principles, are provided for by nature, and ultimately result in good.

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